The STUDENTS of ASIA

SHERWOOD EDDY

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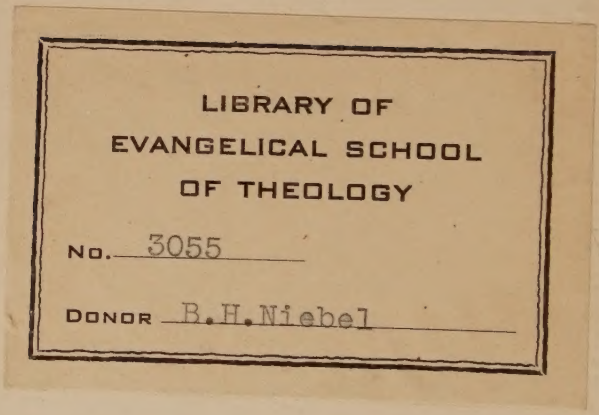
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MR. EDDY AND HIS CHINESE INTERPRETER

THE STUDENTS OF ASIA

BY

SHERWOOD EDDY

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PREFACE

The present volume attempts to make a study of student life in Japan, China and India. Not less than three-fourths of all the students of Asia are found in their institutions. The consideration of the Near East, and other parts of Asia, was found impossible within the limited scope of this volume.

Several friends have criticized portions of the manuscript and have made valuable suggestions. Special thanks are due to Mr. D. Willard Lyon and Mr. Charles H. Fahs; also to Dr. Sidney L. Gulick and Dr. K. Kato for suggestions concerning the chapter on Japan; to Dr. Harlan P. Beach and Mr. P. C. Chang for suggestions for the chapters dealing with China, and to Mr. Frank Slack, Mr. Henry G. Doud and Dr. Robert E. Hume for similar help on the chapter dealing with India; and the writing of the book would have been impossible but for the help and coöperation of Mr. J. Hartley Fowler, and the Secretaries of the Student Volunteer Movement.

SHERWOOD EDDY.

New York, July, 1915.

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THE AWAKENING OF A CONTINENT

We are witnessing to-day the awakening of Asia. A vast continent is struggling out of the darkness of ignorance and superstition into the light of knowledge; out of poverty and a primitive agriculture into the ways of modern industry and commerce; out of political autocracy into modern democracy; out of the old world order into the new. Lord Morley's words regarding India are true of Asia as a whole:

> We are watching a great and stupendous process, the reconstruction of a society, described as a parallel to Europe in the fifth century, and we have now, as it were, before us in that vast congeries of people we call India, a long, slow march in uneven stages through all the centuries from the fifth to the twentieth. Stupendous indeed, and to guide that transition with sympathy, political wisdom, and courage, with a sense of humanity, duty, and national honor, may well be called a glorious mission.

This vast movement is not only nation-wide but continent-wide. Each of the leading nations in Asia has had its ancient classic education for the favored few, but this has not leavened nor lifted the life of the masses. On the mainland of Asia fewer than one man in ten and not one woman in a hundred can read and write. The new education is bringing a new uplift to the nations and is beginning to affect not only the intellectual but also the physical, economic, political, social, moral, and religious life as well.

The countries of Asia are to-day in the plastic and formative period. Ancient social systems and religious sanctions are being changed or destroyed, while the new foundations for life are not yet adequately established. Asia is facing a supreme crisis. The influences to which she now responds will largely determine the future history of the continent, and indirectly the future history of the world.

As students of the West, we are vitally concerned in this awakening of half our world. Whether we will or not, the East is upon us. For good or for evil, Asia is at the door. We need to know our world and to grasp the great unsolved problems of race and national relationships which must issue in peace or in war, in human uplift or in its destruction. We are deeply concerned as to whether that awakening is to be a godless rising of Hun or Tartar hordes, armed with modern engines of destruction of our own making, or the coming of a vast and grateful brotherhood of good will, joining with us for the uplift of humanity. It is for us in part to determine whether this awakening of the East shall be material or spiritual. We must help solve the problem which we have done so much to create and for the solution of which we hold the key.

What we behold in Asia to-day is a repetition of the Revival of Learning which awakened Europe in the sixteenth century, and in many respects a greater one. It is slowly but surely permeating and transforming all other departments of life in the East. A general survey of the educational conditions in Japan, China, and India will show not only the rapid growth and the deep intensity, but also the far-reaching significance of this revival.

Within our own lifetime Japan has passed out of medieval feudalism, has entered the modern world,

and has become a nation of readers. With seven thousand students in the four universities and more than seven million pupils of all grades, Japan now claims ninety-eight per cent. of all children of school-going age taking the minimum course of six years in school. This introduction of western education has gradually been leavening the life of the nation. In the commercial sphere, Japan's trade has increased sevenfold in the last two decades.[1] The nation has passed from a simple agricultural to an industrial and commercial stage of life. Politically, the spread of education has produced the growth of an intellectual middle class and the steady advance of constitutional government. Under the leadership of Count Okuma of the Progressive Party the Japanese ministry has been made practically responsible to the Diet and it must henceforth stand or fall by popular support. Count Okuma well said of Japan in the recent elections: "We are at the dawn of a new era." Socially, the spread of education is greatly affecting the structure of the home and of society. A new individualism is rapidly wearing away the oriental social solidarity of the past. Morally and religiously, also, the life of the nation is being deeply affected, as we shall see in the following chapters.

China already claims about a million and a half pupils in its modern educational system. A single edict swept away the classic system of the past, virtually unchanged for two thousand years, and adopted in principle a modern and occidental system of education. Professor Ross, after a journey through China, thus describes his impression of the new educational system:

[1] See the Japan Year-Book, 1908-'09, p. 438.

There was to be a primary school in every village, a grammar school in each of the walled towns from which a *hsien* or district is governed, a "middle school" in every prefecture, and for the province a college and a normal school. . . . Enthusiasm for the new education spread like wildfire. The examination cells were razed and on their site rose college halls. Schools were set up in temples, and to-day, under lofty pillared roofs, you find little fellows reciting before the grim god of war or the benign Kwanyin, goddess of mercy. Old schoolmasters threw themselves into "short courses" in order to find a footing in the new system. . . . Nowadays world-processes are telescoped and history is made at aviation speed. The exciting part of the transformation of China will take place in our time. In forty years there will be telephones and moving-picture shows, and appendicitis and sanitation, and baseball nines and bachelor maids in every one of the thirteen hundred districts of the empire. The renaissance of a quarter of the human family is occurring before our eyes and we have only to sit in the parquet and watch the stage.[1]

As in Japan and the West, this modern educational system will silently revolutionize the whole life of China. Already there is the beginning of a new commercial era. The trade of China increased sixfold during the last half of the nineteenth century and has doubled during the first twelve years of the twentieth century. Politically, a new spirit of liberty, a new patriotism and national consciousness, and a desire for constitutional government has been born in the minds of modern students, whether educated abroad or in China, and has resulted in the proclamation of the Republic. On social, moral, and religious lines China will be steadily influenced by the new system of education. Religious liberty has been granted to all and a new spirit is evident throughout the new Republic.

[1] "The Changing Chinese," Edward A. Ross, pp. 318, 321, 344, 345.

In British India, notwithstanding colossal obstacles, and despite the conservatism of caste and the lethargy of the masses, the Government has nearly seven millions in its efficient school system. Already approximately one boy in three and one girl in ten, or one child in every six of those of school-going age, are in school. India, like Japan and China, is being deeply affected by the new system of education. Although the economic change is not yet as apparent in Japan, India's trade has increased fivefold, from $300,000,000 to $1,500,000,000, during the last half century. Even now India is the largest exporter of rice in the world. She stands first in her export of tea, next to the United States as the largest exporter of cotton and in the production of wheat, next to Argentine in the export of hides. Political changes are in process, too. There is a marked growth in national consciousness and in self-government. The enlarged councils created by Lord Morely really constitute the beginnings of small parliaments, and India will gradually take her place as an honored and self-governing member of the British Empire. Socially, the caste system is being gradually undermined and a structural change is taking place in Indian society. We shall also find in our study of India that whereas the government secular education is weakening many of the existing social and religious institutions and customs of India, the results of Christian education are diffusing new moral and religious ideals.

Thus it is evident that education on modern lines has begun in earnest throughout the length and breadth of Asia. It is indeed a " stupendous process " and it is revolutionizing the whole social and economic life of the Orient.

Great, however, as the educational and economic changes have been in the East, the change in attitude toward Christianity is greater still on the part of the leaders. The recent evangelistic campaigns in Asia have furnished evidence and illustration of this change of attitude.

As the writer crossed Asia, in 1913, with Dr. John R. Mott, he was deeply impressed with the remarkable honesty and open-mindedness of the oriental students. The student audiences in Japan averaged about 800 a night; they were approximately 1,000 a night during the months spent in India, and more than 2,000 a night as we crossed China. On more than a hundred occasions when decisions were called for, asking men as inquirers to enter Bible classes, or non-Christian students of mission schools to make the final decision for Christ, there was immediate response. The total attendance at the special evangelistic meetings in China during that year was 78,230, while more than 7,000 students and leaders enrolled as inquirers, promising to study the four Gospels. Even more significant was the evidence of open-minded eagerness one year later, when the attendance at the meetings held was more than doubled. During the writer's recent trip in China, in 1914–1915, the total attendance exceeded 200,000, while the number of inquirers also was more than double that of the year before.

The complete change of attitude in the East may be illustrated by a single city in Asia, Peking, the ancient capital of conservative China, though contrasts almost as striking might be noted in Tokyo, Manila, Calcutta, or Constantinople. Peking, however, has been probably the most conservative center in all Asia.

We entered the city "in weakness, and in fear, and in much trembling." A great door and effectual was

opened to us, and there were many adversaries. We gave ourselves to prayer and God answered in a marvelous manner. President Yuan Shih Kai received us and expressed deep interest in the meetings. The Vice-President of the Republic, General Li Yuan-hung, gave us a special luncheon and requested us to address his family and guests. We presented Christianity as the hope of China. The sympathetic and cordial co-operation of the officials and students was in striking contrast to their attitude to the Gospel in the bloody persecution of 1900. The Ministry of the Interior, at their own suggestion, granted us a site for a pavilion for the evangelistic meetings within the Forbidden City itself. This pavilion was just in front of the Imperial Palace, where to-day resides the little boy Emperor who abdicated the Manchu throne, and where the Dowager-Empress ruled with an iron hand and was said to have guided the Boxer uprising to its terrible conclusion. It was the first time in history that Christian meetings were allowed within this holy precinct. The pavilion for the meetings was placed next to the sacred altar where the Emperor annually worshiped the "spirits of the land." It seemed of strange significance that near the spot where the Emperor had prayed to an "unknown God" for fruitful harvests for his people we should have the priceless privilege of proclaiming God as Father and Jesus Christ as Saviour at the beginning of a great spiritual harvest among the students and leaders of China. While the Ministry of the Interior gave us the site, the Ministry of War granted two hundred tents from the army to make the pavilion rain-proof. The Minister of Education granted a half holiday to all the government students in Peking to enable them to attend the opening meeting. The Min-

ister of Foreign Affairs sent his representative to the meeting.

On the opening day four thousand students crowded the hall and listened with earnest attention. After hard hitting on moral issues, however, the audience on the second day was reduced to fewer than three thousand; we spoke on the sins that are undermining China's individual and national life. On the third night we spoke for more than an hour on "Jesus Christ, the only Hope of China." More than a thousand Confucian students, from over a score of colleges in the city, signed cards as inquirers to join Bible classes, and a larger number than this entered the Christian Bible classes in Peking. A meeting held in another part of the city was attended by seventeen hundred of the gentry and business men, and the Board of Trade asked for three hundred reserved seats at this meeting. Many of these men also indicated their desire to join Bible classes. Although twenty thousand men had attended Professor Robertson's science lectures the week before, hundreds were refused tickets for the evangelistic meetings, since only a picked audience of students and officials was admitted. Last year, with far less preparation, five hundred non-Christians were enrolled in Bible classes and more than a hundred and fifty of these were received into the churches.

The response of the officials and leaders of China in conservative Peking was no less notable than that of the students. At one meeting held for men who were deemed near the point of decision for the Christian life, we recognized one former governor, two generals, a legal adviser to the President, the director of China's national bank, prominent officials, and a young non-Christian philanthropist who has given this year $6,000 to Christian work, and who is providing free

education for several hundred students and is distributing the Bible to hundreds in the capital. In this small group there were three men of prominent official positions who had all been baptized and become earnest Christian workers during the year.

In addition to the fourteen thousand who attended the evangelistic meetings in Peking, the message was extended to many thousands of readers by the twelve Chinese newspapers of the city which published the reports of the lectures, and many of them continued a series of articles on Christianity. More than a hundred newspapers in China are already coöperating in this Christian campaign.

Nearly two hundred Chinese Christian young men were trained in normal courses to lead the Bible classes in conserving the results of these meetings. At preaching places in twelve parts of the city, special Sunday evening meetings were arranged for inquirers in order to relate them to the churches. The Christian forces of the city were united in support of these meetings, which were held under the auspices of all the churches in the city. A strong organization, backed by importunate prayer, was enlisted in following up the inquirers.

The response to the Christian message in other cities in China was similar to that in the capital. Indeed, the meetings in this one typical city may be regarded as illustrating the radical change of attitude toward Christianity in the entire East to-day. It should not be supposed for a moment that they represented the work of any one man or organization, or that they were accidental or isolated occurrences. A long century of missionary seed-sowing lay behind them, without which they would not have been possible. They represented also the indispensable coöperation of virtually

all the missionaries and Chinese Christians in the cities where the meetings were held. The meetings were conducted for and by the churches in China. The pioneers had heralded far and wide the first proclamation of the Gospel. Educational missions, by the training of Chinese Christian leaders, and the dissemination of Christian truth among the educated classes, had helped to create a new attitude toward Christianity. Medical missions, by their wide ministry of healing, had broken down prejudice, opened many hearts, and demonstrated the loving purpose of the Gospel. Evangelistic missions, by long and faithful work, had prepared a Christian nucleus, raised up a native Church, and furnished the pastors and laymen, the workers and Bible class teachers, without whom the inquirers could not have been taught nor gathered into the churches. And at last the ripened fields are white for harvest. The vast continent of Asia is astir with a new life and it not only challenges our attention and investigation but presents an opportunity and a call for us as students to relate ourselves helpfully in some way to this great human need.

As we view broadly the civilizations of the Orient and the Occident certain general contrasts important for our understanding of student life in Asia force themselves upon us. And let it be said at once that our similarities are far greater than our differences, and the present variations are not those of essential and permanent race superiority or inferiority, but are merely the result of prior privilege and the development of time. Racial characteristics are primarily sociological, not biological; they are due to differences of environment, rather than to intrinsic racial qualities.

Dr. Nitobé describes the outstanding differences between the East and West as follows:

MEN'S EVANGELISTIC MEETING IN HONG-KONG

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It is said that the genius of the East is spiritual, mystical, psychical, and that of the West is materialistic, actual, physical; it is said that the forte as well as the fault of the East is religion and sentiment, and that of the West, science and reason; it is said that the East delights in generalization and universal concepts, and the West in particulars and special knowledge; that the one leans to philosophy and ideas, and the other to practice and facts; that oriental logic is deductive and negative, and occidental logic inductive and positive. It is said also that in political and social life, solidarity and socialism characterize the East, and individualism and liberty, the West; it is said again that the Asiatic mind is impersonal and rejects the world, whereas the European mind is personal and accepts the world. The strength of Europe lies in the mastery of man over nature, and the weakness of Asia in the mastery of nature over man. In the East, man lives for the sake of life; in the West, man lives for the means of living.[1]

There is much that is true and suggestive in Dr. Nitobé's broad generalization. Before we proceed to draw up another line of contrasts it should again be emphasized that any present advantage that may accrue to the Occident is owing to a more favorable environment, and that the main impulse to the improvement of our environment came to us with Christianity from the East itself. We should frankly recognize the fact that we are more or less provincial. All men are disposed to look through the colored spectacles of time and space, and we of the West in particular seem to have our spectacles very highly colored by self-satisfaction. There is a tendency for the Orient and the Occident each to discount the other. The cultured Orient would once have despised the rude Teuton and Anglo-Saxon tribes with their human sacrifices and their barbarous mode of living. The scholars of

[1] "The Japanese Nation," Dr. Inazo Nitobé, p. 11.

China were civilized and clothed in silks when our ancestors in the West were little more than naked savages. At that early stage the Chinese had developed knowledge in science and the arts, in the fashioning of bronze and porcelain, in architecture and the art of writing, in astronomy and mathematics. A thousand years in advance of Europe in their civilization, they had discovered before us the principles of the compass, of printing from movable blocks and other so-called "modern" inventions. The Indian philosophers of that day had produced the high thought of the Upanishads and were working on many of the deep problems of religion and of human life. The people of both these countries would have counted our ancestors as hopelessly inferior, just as prejudiced men of the West look down to-day upon less-favored Orientals. Though our ancestors were far behind them in attainments and advantages, we recognize to-day the fact that they were even then essentially equal in capacity to the more advanced scholars of the East. But as a corollary we must recognize also that the people of the East are now as truly equal to us, whatever may be our present position.

Nor is the advantage even to-day all with the West. In such matters, for instance, as innate courtesy and politeness, the writer is convinced, after long experience in Asia, that the often crude and callow students of the West are distinctly inferior in these respects to the blue-blood of China, Japan, or India. But however inferior he may be at any point, the Westerner is usually too blind or too proud to acknowledge it.

It should also be remembered, in contrasting the East and the West, that there are broad exceptions to any general rule. There is much in western civilization, painfully evident, for instance, in the war in Europe,

and in social conditions in America, which belies Christianity and is in direct contradiction to its basal ideas. On the other hand, the ideals of life which we of the West have received have already begun to permeate the minds of the students and leaders of the Orient. Japan as a whole, for instance, forms in many respects an exception to the characteristics we have ascribed to the Orient. Her whole life is in a state of transition from the oriental to the occidental characteristics. Broadly speaking, her public life is occidental, while her private life is oriental. The official in his office and the student in the college live during the day in the Occident; at night each returns to his home, which is still in the Orient. The criminal code of Japan is based on European models of individual responsibility, while the civil code is still based on the old family system of the Orient. It is such an infusion as this of new ideals and standards which creates the present unrest and the intellectual conflict observable among students and leaders throughout the whole of Asia.

Contrasting the East and the West first in regard to their social ideas, we find the basic difference to be that between the communistic life of the Orient and the individualistic life of the Occident. Japan, for instance, is a national unit, one large, living family, with the Emperor as its head and father, united in one unbroken circle with their unseen dead. The individual has no rights apart from this community. China is a great democratic conglomeration of families and clans, loosely held together in a racial and political unity. The social unit, however, as in Japan, is not the individual but the family. India, also, divided by race, language, and religion, a great confederation of two thousand different castes, completely separated into social compartments, is bound together only by a for-

eign political control. But here again the individual is the slave of the community. In each of these countries personality is not yet fully developed, the individual has not yet been differentiated, and has not yet come to his birthright.

It follows naturally from this communistic and primitive social basis that government has been prevailingly patriarchal, autocratic, and bound by custom. The ruler of the old state was the father of his people, holding the power of life and death. But in the advanced nations of the Occident, there has been the sturdy growth of patriotism, democracy, and freedom, with their far-reaching results.

If we contrast the East and the West in their present mental characteristics we find that the Orient is conservative, imitative, relatively passive, and traditional in its habit of thought; while the Occident is more progressive, inventive, active, and radical. The center of gravity of the Occident lies, as Mr. Benjamin Kidd points out, in the future, in evolutionary progress, in continuous development. Throughout the Orient the golden age has ever been considered as belonging to the past; its life has been conserved by ancestor worship; it has been ruled by the dead rather than by the living, and a heavy penalty has been fixed upon individual variation, initiative, and invention.

If we pass from the contrast between the East and the West in their social life and mental characteristics to the difference in religious ideas, we find in the East the educated classes pantheistic in their tendency of thought and the uneducated masses polytheistic in belief and practice, while in the West all are monotheistic. The East has a tendency also to a fatalistic and often pessmistic view of the world; the West, a prevailingly optimistic one. The systems of oriental religion tend

to be repressive of emotion, independent thought, and individuality, whereas the occidental is expressive, with the demand for full self-development. The religious attitude of the Orient has been prevailingly static; that of the Occident has been dynamic and progressive.

If these contrasts between the Orient and the Occident are in any degree correct, some adequate cause must be found to account for them. We have already seen that it cannot be race superiority, for the Orient was once a millennium in advance of the Occident. Rather, the differences are traceable to certain great fundamental principles of life. The first and most fundamental conception underlying the best of our civilization is the belief in the Fatherhood of God, to be realized on earth in a Kingdom of Righteousness. This has been the transforming conception in the life of the West. The masses of the East have lived under the superstitions and fears of nature worship, ancestor worship and polytheism. Their religion has been largely the propitiation of evil spirits and of arbitrary deities by appeasing forms, ceremonies, and charms. The students who have shaken off the superstitions of popular religion have not attained in philosophy to the conception of the Fatherhood of God. The philosophy of Southern Asia has always tended to pantheism, while that of the Far East, though seldom able wholly to shake off the haunting superstitions of the home and the sense of one supreme God, has often had a tendency toward practical materialism, skepticism, or agnosticism. Following from this first fundamental principle of the Fatherhood of God has come that of the sonship of man, with the consequent infinite value of the individual.[1]

[1] Under the pantheism or polytheism of the East man has been conceived not so much as a unit, of separate and infinite worth, or as an

From the belief in God as Father, and in man as a child of God of infinite worth, comes a third conception of man as free, as capable of progress and as deriving from God the power of an endless life. With this freedom for scientific and religious investigation, and progressive development, in the larger perspective of eternity man gains a new conception of the value of time and the possibility of progress. Following from these three conceptions of life there comes naturally a new sense of personal responsibility, to God as Father, to self as God's child, and to one's fellow-men as brothers. With this sense of responsibility comes a new moral earnestness and a gradual transformation of life. Has not the best of Christian civilization been based on these four principles of the Fatherhood of God, the worth of man, freedom for future progress, and present moral earnestness founded on the realization of personal responsibility? And are not these the very essence of Christianity? If they are to be traced directly to Christian sources and if no sufficient substitute for them is to be found in the life and thought

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individual with rights and personal freedom, but as a fraction, a subject member of a joint family, a tribe, a guild or caste, wherein the community is everything and the individual is nothing apart from it. Life has been petrified by the worship of the past, fatally fixed by its precedents, and has been ruled by the dead rather than by the living. The sense of responsibility has been communistic rather than personal, and consequently was often irrational and unmoral. For a great crime in China, for instance, not only was the responsible perpetrator punished, but the houses of his nine neighbors on either side might be destroyed, or perhaps all the houses on the same street. All the members of an entire town or city might be punished for the crime of an individual. The general was held responsible for the action of every soldier, the governor for his province, the ruler for his people. The subordination of the individual to the community in the Orient is sharply illustrated by the penalties of the Imperial edict which has determined much of China's criminal code and by the caste rules of India which are often irrational and inhuman.

of the East, how solemnly should the students of the West consider their gospel of Life to be a sacred trust!

Try to imagine what life would be to you as a student in the Occident if you should subtract from it these four basal principles. If you knew of no God as your Heavenly Father; if you did not know the value of human life or the brotherhood of man; if, instead of looking forward to endless development in the future, you were chained to a dead past, and if, instead of the moral earnestness and eagerness that result from this dynamic view of life, the sense of personal freedom were crushed out by the binding communistic responsibility characteristic of oriental society, what would life be worth?

If we turn from the contrasts between the Orient and the Occident [1] to a comparison of the three great nations of Japan, China, and India, we shall find that there are great outstanding racial differences.

A first broad contrast is observable between the students of Southern Asia and those of the Far East. In the writer's interviews with non-Christian students in China, the men were characterized by a deep moral earnestness on the one hand, but also by a strong tendency to materialism on the other. Of the non-Christian students who came for interviews in one mission college, about one-third disbelieved in the existence of God, in miracles, in a future life and in the efficacy of prayer. In a word, they doubted the whole realm of the supernatural. Another third of the students believed in God and in the supernatural, but found difficulty in accepting the deity of Christ. The remaining third virtually accepted the whole Christian position.

[1] Bearing in mind the exceptions and qualifications already referred to, these general contrasts have been summarized in tabular form in Appendix A.

Everywhere the results of Confucianism were manifest; relatively strong in its moral teaching, weak in its religious faith. The Chinese student is practical where the Indian is speculative; the Chinese is rational where the Indian is mystical; the former is often materialistic, the latter spiritual; the Chinese is more moral but the Indian is more religious; the Chinese volitional where the Indian is intellectual; the Chinese concrete where the Indian is abstract; the former has habitually doubted the unseen, the invisible and the supernatural, where the latter has doubted the visible and the natural order, and has believed God and the unseen to be the only reality. Confucious' virtues and limitations, his repugnance to speculation, and love for the demonstrable and practical, are everywhere in evidence in the Chinese character.

A comparative study of the characteristics of the students of Japan, China, and India will show that in general intellectual ability all three rank very high, quite as high in native capacity as the students of the West, though they have not had the same advantages in modern education. For pure intellect and abstract thought, the students of India are excelled by none. In scientific ability Japan at present takes first place, though it should not be forgotten that China once gave her arts and sciences to both Japan and Korea. In invention and originality China would take first place if we view her ancient history, while Japan takes first place in modern development. In adaptability Japan has shown remarkable progress in the last four decades, but the Chinese students of to-day are surpassed by none in their remarkable adaptation to change of environment, and the students of India also are quick and versatile. In linguistic ability India easily leads. Strong in memory, correct in pronunciation, fluent in

speech, the Indian has the gift of language; on the other hand, Japanese find the greatest difficulty both in pronouncing and in speaking in a foreign tongue.

In volitional qualities both the Japanese and Chinese are strong. Here the Indian needs development. A study of India's life will show, however, that this is due not to inherent racial weakness, but to the crushing of individual initiative and volition by the past system of religion and caste. In military proficiency Japan ranks first. The Chinese, after centuries of peaceful husbandry and trade, have not the inheritance in this respect that the warring feudalism and the stern cult of Bushido in Japan have given to her sons. Following peaceful, intellectual pursuits India never has developed these martial qualities, save in the fighting races of the north, who have proved again in the European war their equality with the white man on the field of battle. In social democracy the Chinese excel. Japan has still the inheritance of a social oligarchy, and the caste system of India has denied the equality and brotherhood of man. In commercial ability Japan and China both rank high, China through her great guild system of the past, and Japan in her remarkable modern achievements. India is an agricultural country still undeveloped commercially, but business enterprise will not be found lacking if industrial conditions are improved. In patriotism the students of all three countries are strong at present. As found in Japan, it seems almost abnormal, because the intense spirit of nationalism there prevailing seems to be so greatly out of proportion and out of perspective that it tends to obscure the broad vision of humanity and the full appreciation of other nations. This strong, deep national consciousness surging through the students of the East forms a powerful mainspring to progress and noble

endeavor in each of these countries. If rightly led and directed, it will be a mighty force for good instead of a destructive and dangerous tendency.

In affection and capacity for friendship India is unsurpassed. India is the throbbing heart of the East. For wealth of affection, the people of Russia in the West and those of India in the East must be given the first place. In moral consciousness the people of China are probably unexcelled by those of any non-Christian country. India in this respect has suffered from the divorce of morality and religion. Nothing obscene can be found in Confucianism. The ethics of Buddhism also are high, but Hinduism must be held responsible for the separation of religion and morality found in Southern Asia. In religious consciousness India is unsurpassed. Indeed, in the deep sense of the spiritual, in the constant recognition of the divine presence, in mystical yearning, and in spiritual capacity, India by her natural gifts is an object-lesson to the practical and materialistic West, and this, notwithstanding the growth of her superstition. It is all the more sad that this deep religious consciousness should have been turned often into dark channels and has not yet had the opportunity of making the great spiritual contribution to the world that it may yet make if India uses her great gifts in providing a fresh interpretation of Christianity.

In a word, to summarize, it will be seen that India is strong in pure intellect, in emotional qualities and in her deep religious consciousness; that Japan is marked in volitional strength, in national development, and in practical achievements, evidenced by her marvelous advance in the modern era; and that China is characterized by deep moral consciousness, strength of character, and innate capacity.

Before closing this chapter, if we are to realize the significance of the present educational movement in Asia, and our own responsibility to it, we should consider the large place of power and influence held by the student both in the Occident and in the Orient. Broadly speaking, students and educated men have led the world. The former students, teachers, and thinkers of Greece, such as Socrates, Plato, and Aristotle, molded their own civilization and helped to shape our western world. The scholars of the Renaissance, like Erasmus, carried the torch of learning from Italy to Germany, France, England and the other countries of Europe. Students, such as Luther and Bismarck, both in the spiritual and in the political sphere, out of thirty-nine feeble States made modern Germany. Students and reformers, like Mazzini and Cavour, created modern Italy out of the divided and degraded petty States of that peninsula. Wesley and Whitefield, students of the "Holy Club" at Oxford, led the great revival of the eighteenth century, which helped to make modern England. Of this movement the historian Green says: "A religious revival burst forth which changed the whole tone of English society." It was this revival "which reformed our prisons, abolished the slave-trade, and gave the first impulse to popular education." The five students meeting under the haystack at Williamstown in New England, the hundred initial volunteers at the first American student conference at Mount Hermon, the students who have received a new vision at summer conferences such as Northfield, Geneva, or Pacific Grove, have been leading the Christian Movement not only in America but in Christian missions in the ends of the earth.

We shall find in the course of our study that the students of Asia exercise relatively an even larger

power than the students of the Occident to-day. In America, although barely less than one in a hundred of the white male youths of the country has received a college course, the college graduates have furnished one-half of all the presidents of the United States, most of the justices of the Supreme Court, about one-half of the cabinet officers and United States senators, and nearly one-third of the House of Representatives. This is not only because educational training makes a man much more competent, but because of the selective power of education. The whole process sifts out the incompetent so that the student class represents a highly selected group. Into the hands of these men are placed all the best inheritances of the past and the greatest opportunities for future leadership.

But when we turn to Japan, China, and India, we discover that their students, who represent a much smaller fraction of the population than college graduates in America, are exerting a yet greater influence. They not only occupy a majority but virtually hold a monopoly of the positions of leadership throughout the East. There if anywhere knowledge is power, and the students hold this power. They have also the new moral responsibilities created by the great missionary movement abroad and the social movement in the West. Will they rise to-day with true missionary spirit to use the power of this new knowledge as a sacred trust, as did the students of an earlier day who molded our own civilization? The students of Asia face a peculiar responsibility. The oriental nations have entered an era of transition and change. They are becoming plastic and progressive. Old superstitions and abuses must be swept away, widespread reforms must be introduced, and obvious defects in the national life must be remedied. A new civilization must be

created. Great is the responsibility which rests on them and on all who train them and who shape the present policy of education abroad.

As we glance across the map of the great Continent of Asia, how impressive is the mighty fact that the Orient is awakening! Do we not hear the call of the East? Do we not feel the magnetic attraction of its ancient civilizations that so long enriched the world, of its wealth of material for the study of comparative religions and of oriental philosophies? Do we not feel the compulsion of its colossal numbers, of the dynamic forces now sweeping through the life of the Orient and the importance of these changing and advancing lands in the world strategy of our day? And do we not feel a sympathetic response to the marvelous openness of mind exhibited by the modern students of the entire East?

II

THE NEW EDUCATION IN ASIA

In order that we may see how far the educational systems in Japan, China, and India fulfil the aims of education, we may pause to inquire, What are these aims? We understand that the twofold purpose of education is culture and character. It is "the harmonious development of all the powers and faculties of man," to raise the individual to the highest power. And it is also to prepare for complete living in order to affect society; in the words of ex-President Eliot of Harvard, "to uplift the whole population to a higher plane of intelligence, conduct, and happiness." Thus Hanus describes these two aims of education: "To discover and systematically to develop a human being's interests and capacities—intellectual, moral, esthetic, manual or constructive. . . . To enable a youth to realize that he owes a duty to society as well as to himself; that, in short, man's highest and most permanent ideal is service." We shall now examine the present educational systems in Japan, China, and India in the light of these aims. And first we shall consider how these systems were introduced.

The opening of India to the influence of the West began before that of Japan or China, yet the conservatism of the caste system has made the people slower to yield to western influence. The landing of Vasco da Gama in Calicut in 1498 connected India by sea-

route with the West. The granting of a charter to the East India Company on the day before New Year's Day, in 1600, opened a new era of trade with the western world. The arrival of William Carey in India, in 1793, introduced the Christian Gospel to the north, as the landing of Ziegenbalg and later of Schwartz had introduced it a century before to the south. In 1830 Alexander Duff, the great Scotch missionary, opened his epoch-making English school in Calcutta.[1] Three years later Lord Macaulay came from England as the first legal member of the Governor-General's Council, and led the way to the revolutionary decision reached in 1835 that "the great object of the British Government ought to be the promotion of English literature and science, and that all the funds appropriated for the purpose of education could best be employed in English education alone." This decision was reached only after long and fierce controversies on the rival merits of the vernaculars and of English as the medium of education.

Thus the three successive influences of European trade, of Christian missions, and of western education were brought to bear upon the conservative, caste-bound life of India. The leaven of a new principle of life was at work and the remotest villages were in time to feel the power of the new ideas. To take over an area of 1,766,597 square miles and to rule a conservative and divided population of more than three hundred millions is one of the most formidable tasks

[1] Contrasting the work of the Christian educator with the evangelistic missionary, Alexander Duff said: "While you engage in directly separating as many atoms from the mass as the stubborn resistance to ordinary appliances can admit, we shall, with the blessing of God, devote our time and strength to the preparing of a mine and the setting of a train which shall one day explode and tear up the whole from its lowest depths." "Life of Alexander Duff," Dr. George Smith, pp. 108-109.

ever attempted in the government of one nation by another.

When the British arrived in India they found a number of scattered institutions, but no system of education. Youths of the higher castes were instructed in the Vedas, in Sanskrit grammar, logic, philosophy, and law. The few schools existing were seats of Sanskrit or Arabic learning, or primitive village schools. The school-houses, where they existed, cost from one to three dollars each, the teachers were often poor and ignorant, printed books were unknown and some of the classics taught inculcated a low standard of morality.

Mission colleges led the way in higher education in India. Carey's great Baptist College at Serampore, founded in 1818, Bishop's College in 1820, and The General Assembly's Institution of the Church of Scotland in 1830 in Calcutta, the Wilson College in Bombay in 1834, and the Madras Christian College in 1837, stood like light-houses in the darkness of India. These were followed by government secular colleges. The first institutions founded by the British Government or by private officials continued the studies of the traditional classics. The higher institutions were introduced on the mistaken principle that education could be trusted to permeate downward, and that the privileges granted to the favored few would spread to the masses. As Howell says: "Education in India under the British Government was first ignored, then violently and successfully opposed, then conducted on a system now universally admitted to be erroneous, and finally placed on its present footing."

Just sixty years after the landing of Carey in India Commodore Perry's fleet entered Japan by the Bay of Yedo in 1853. Thus, among the nations of the

Far East, Japan, the strategic gateway of the Orient, was the first to feel the impact of Western civilization.

Even as early as the eighth century Japan possessed a system of education of Buddhistic and Confucian origin.[1] Buddhist priests were the schoolmasters of the people, and the Books of Confucius, with Chinese history, laws, and mathematics, controlled the Japanese mind. Thus the earliest system of education in Japan took shape two hundred years before the founding of Oxford and a century before Charlemagne's Ordinance of Education. It was left to private enterprise and not to government control and was centered largely in the monasteries. Founded on Chinese classics, religion, and history, its aim was cultural and literary. It consisted in memorizing and interpreting the Chinese sacred books. Instilling the "five virtues," and based on the "five human relations," it was strong in the building of character. It was, however, confined to the favored few, and its chief aim was to impart principles of loyalty and courage, which were the heart of Bushido or "The Knightly Way," into the sons of the fighting *samurai* or feudal knights of Japan.[2] Not only the educational system but almost the whole life of Japan was changed by the great events of 1868 which ushered in the Era of Meiji, or "The Enlightened Reign."

In 1871 a department of education was established, and in 1872 the code of education was promulgated,

[1] Chinese books were introduced into Japan from Korea about 284 A.D. Buddhism entered from Korea in 552. Japanese students were sent to China to study in 607 A.D. The first schools were founded in Japan in 664, and the Kojiki, Japan's oldest book, was published in 712. Printing was introduced in 770 A.D.

[2] The five virtues taught by Confucius were sympathy, justice, courtesy, wisdom and faithfulness. The five relations were those of ruler and subject, husband and wife, father and son, elder and younger brother, friend and friend.

in the introduction to which the Emperor said: "All knowledge, from that necessary for daily life to that higher knowledge necessary to prepare officers, farmers, mechanics, artisans, physicians, etc., for their respective vocations, is acquired by learning. It is intended that henceforth education shall be so diffused that there may not be a village with an ignorant family, or a family with an ignorant member." Many nations have had a system of education on paper, but perhaps none ever achieved its purpose more rapidly. Within our lifetime Japan has become a nation of readers, until to-day the statistics of the War Office show that there is only one in fifty of the young men who does not understand the first principles of the "three Rs."

Two men from America helped to mold the national system of education in Japan. Dr. Guido F. Verbeck, a Hollander by birth, was sent to Japan from America by the Dutch Reformed Board in 1859. It was under his influence that the first Japanese students were sent to study in America in 1866. Dr. David Murray, an American educationist who was adviser to the Ministry of Education from 1875 to 1897, also exerted a powerful influence in shaping Japan's first modern system of education. Indeed, the history of the present system may fairly be dated from the activity of these two men and other early foreign teachers. In this respect the introduction of western learning in Japan was similar to that in India.

China withstood the introduction of western education much longer than did India or Japan. This ancient nation had an unbroken history of four thousand years, with a vast national literature, a system of government conducted by her ablest scholars, who had been chosen for more than twelve centuries by an elaborate method of competitive examinations. China

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stood as the "Middle Kingdom," sufficient and self-centered, segregated from the "barbarian" world outside. Her attitude toward foreign teaching was summed up in the well-known saying: "What Confucius teaches is true; what is contrary to his teaching is false; what he does not teach is unnecessary." China formerly had no government schools, only a vast system of competitive examinations. After undergoing the first ordeal at his own county seat, the student passed through examinations in three degrees, and if successful finally obtained the degree of Doctor of Letters. In the halls at Nanking alone thirty thousand men could be seated in an examination, each in his separate cell. There were nearly a million competing scholars in the empire and another million preparing to enter the lists; yet on the average only one in five hundred was able to pass. Students sometimes died under the terrible physical and mental strain of these examinations, while men with grey hair, sixty or seventy years of age, might sometimes be seen still competing, as these examinations offered the sole avenue of approach to official life and to fame.

China's defeat in her war with Japan in 1895, however, convinced her that she must speedily reform her educational system if she was ever to cope with other nations or to save her own. In 1898 the earnest but feeble young Emperor, Kuang Hsü, endeavored by the rapid promulgation of edicts to change the system of education and of national life in that deeply conservative empire.[1] Unregistered temples belonging to the people were turned into schools for the spread of west-

[1] A translation of an excellent account of the history of education in China will be found in "The Educational System of China as Recently Reconstructed," by A. E. King, published by the U. S. Bureau of Education, 1911.

ern and Chinese learning. With Spartan boldness, however, the Empress Dowager, China's Queen Elizabeth, who for forty years held the reins of government, made the young Emperor a prisoner, set aside his paper decrees, and inaugurated a reactionary régime which culminated in the Boxer uprising of 1900 and the endeavor to drive every foreigner into the sea.

Following the defeat of the Boxers by the foreign troops, China finally entered upon a new era of reform in education and in national life. Indeed, this reform was led by the Empress Dowager herself, who, returned to power, was bent on progressive legislation as the only hope of saving her country, which was now on its last trial. Beginning with 1901, colleges were opened in eight of the provinces. The Imperial decree of September 2, 1905, under the leadership of China's progressive statesman, Yuan Shih Kai, gave the last blow to the old system of literary examinations.

A new Ministry of Education was now created and under Viceroy Yuan the Chih-li Province took the lead in modern education. Within seven years the number of modern students in this one province was increased from approximately 2,000 to 200,000. In Peking alone the number of modern students rose from 300 to 17,000, including all in the primary schools. Reforms were undertaken with a vengeance. China now tried to crowd into a decade a Renaissance, a Reformation, an Elizabethan era and a Victorian era, combined.

Even the rapid educational advance inaugurated by the Empress Dowager failed to satisfy the progressive leaders of the Young China Party who were now thoroughly awakened to the need of reform. After the

death of the young Emperor, the effete and corrupt Manchu Dynasty, which had long been maintained by an elaborate system of "graft" and greed, was swept away, a republic was instituted and Yuan Shih Kai was elected as China's first president. So China, as well as India and Japan, gave a welcome to Western learning and entered the modern world.

Having noted the introduction of Western education into the leading nations of the East, let us examine briefly the present scope and strength of the modern educational movement in Japan, China, and India.

The achievements of Japan in a single generation have been truly remarkable. The Japanese law requires that every child who has passed its sixth birthday shall enter an elementary school and remain during the whole course of six years. Japan, for utilitarian ends, places her chief emphasis upon primary, industrial, and technical education. Each village is required to have its school. Although there is no penalty for non-attendance, the pressure of the Government is so great that it has secured almost universal attendance for its minimum course of six years. The percentage which meets this required attendance is ninety-eight per cent. for boys, and ninety-seven per cent. for girls. The length of the period, however, is so short that the percentage of the entire population now in school in Japan falls below that of the most advanced western nations. The proportion of the total population of the United States attending school is more than twenty per cent., in England and Wales it is eighteen per cent., while in Japan it is only about twelve.

The remarkable achievements of this national system of education will be realized by a glance at the following statistics:

	Institutions	*Students and Pupils*
Imperial Universities	4	7,438
Normal Schools	87	28,736
High and Middle Schools	572	196,778
Technical Institutions	7,270	379,565
Primary Schools	25,750	7,023,661
Miscellaneous	2,398	172,962
Total	36,081	7,809,140[1]
Teachers	186,776	

It is noteworthy that Japan has only seven thousand in the Imperial Universities, but enrolls the enormous total of over seven millions in primary schools.

The secondary or middle schools of Japan would correspond to the last years of the grammar and the first years of the high schools of America. Their course of study extends over five years. They are supposed to fit the students for the higher schools and to prepare the less favored ones to enter practical pursuits. Unfortunately, however, as is the case in America, the system is far better adapted to the favored few who may pursue their studies in higher institutions than it is to the majority, who must immediately enter practical life. The subjects taught in the middle school curriculum are morals, Japanese and Chinese literature, the English language, history, geography, mathematics, natural science, physics and chemistry, law and economics, drawing, singing, military drill, and gymnastics, making a total of 36 hours a week. In intermediate education, according to Dr. Nitobé:

No Greek or Latin is taught, nor is German or French. The cultural equivalents to your dead languages are Chinese

[1] Report of Department of Education for 1912 in Japan Year-Book, 1914.

and old Japanese. English occupies the most prominent part of the curriculum, and as six hours a week are devoted to it during the entire course of five years, by the time boys finish the middle schools they have a fair reading knowledge of it. . . . Through the channels of the English language, Anglo-Saxon ideas exert a tremendous influence intellectually, morally, politically, and socially. . . . Shakespeare, Bacon, Emerson, George Eliot, Poe, Stevenson, Longfellow, Wordsworth, Tennyson, are names on the lips of everyone.[1]

The whole system of Japanese education is crowned by the four Imperial Universities which are based largely upon the German model. The Imperial University of Tokyo, which intellectually would compare favorably with the leading universities of Europe, is divided into the six faculties of law, medicine, literature, science, engineering, and agriculture. The practical bent of Japanese higher education will be realized if we note the relative number of students in each branch.

Law	2,422
Medicine	846
Agriculture	740
Engineering	663
Literature	414
Science	155
	5,240[2]

It would be difficult to exaggerate the pride and reverence the Japanese feel toward their universities, and indeed they may well be proud of them. Perhaps more than any other single agency they have furnished the leadership and determined the character of the new

[1] "The Japanese Nation," Inazo Nitobé, p. 186.

[2] Report of Department of Education for 1912 in Japan Year Book, 1914.

Era of Enlightenment. Through them Japan has been able to receive and also to contribute to the science of the world. The original investigations of their professors have attracted the attention of other nations, and their graduates are found in all parts of Japan, Korea, and China, establishing schools, editing newspapers, building railways, opening mines, or governing provinces. Tokyo has become the greatest student center in Asia, claiming not less than eighty thousand students in colleges and higher schools. Of the cities of the world only Petrograd in Russia would surpass it in the number of its students of corresponding grades.

The courses offered for the Japanese university student are at least as thorough as those in America in the departments of science and mathematics, but this cannot be said as yet of history, literature, and grammar. His own literature has not the same value as that in English in its intrinsic merits or as a means of culture. The study of English means much more to the Japanese student than does German or French to the student in North America. Chinese is also of more value to him than Latin to the Anglo-Saxon.

The course in the universities varies from three to four years and it is beset by difficult examinations. In fact, the specter that haunts the Japanese student from the time he is a boy of six years till at last he comes out a seasoned graduate, is the ever-recurring examination. It is this that weeds out the overcrowded course from beginning to end. Of those who enter the primary schools, only one boy in sixty finishes the middle school and one in a thousand completes the university course. Only one in 6,700 of the entire population of Japan is in a university, while it is Scotland's boast that one in a thousand is receiving a college edu-

cation, and in America the proportion in the colleges is one in fewer than five hundred.

The fortunate graduate aims to enter government service, but here he must begin at the bottom and will receive a salary of only about $250 a year. Those who are not fortunate enough to secure a place in government employ enter engineering, business, the law, or journalism as the most popular professions. Of the professional courses, law is by far the most popular. Here the students fairly swarm, as this course opens the path to official life. In addition to the 3,200 law students of the government universities which make up about one-third of the total number of university students, there are also 15,400 law students in private institutions, thus showing an overwhelming proportion of Japanese students in the department of law. The educational system has outgrown the industrial order, and graduates of the university are sometimes found struggling to make a living as street-car conductors or in menial positions.

In estimating the scope of modern education in China it should be recognized that as yet there is no unified national system of education in operation throughout China. Several systems have been projected on paper and a splendid beginning was made before the revolution, but the provinces are so widely separated, so inadequately financed, and so loosely related to the central government, that a national system has thus far not been possible.

It has been found easier to destroy the old system than to construct the new. Even in the advanced Chih-li Province only one in two hundred of the population, or one in thirty of the children of school-going age, is in school. In other provinces the proportion is even smaller. The government plan is that each

village with a hundred families shall ultimately possess a primary school, but, owing to the depleted finances of the Government, whole regions are as yet without primary schools, except of the old type, and neither teachers nor money can be provided by Government rapidly enough to introduce the modern system as speedily as the leaders of China desire.

Higher schools, commonly called Provincial Colleges, have been established in most provincial capitals. Normal schools, for the most part poorly equipped at first, have sprung up throughout the country. Technical schools also have been established to encourage Chinese agriculture, engineering, architecture, and commerce. Schools of lower grade are also promoting various branches of industry, including soap-making, carpentering, engraving, printing, cloth-making, embroidery, weaving, and dyeing. The Government is also just beginning to introduce manual training in the regular school system of some of the provinces. This is greatly needed, as China has long lacked a just conception of the dignity of labor.

The law schools of China have been for the most part mushroom growths. In some cities seven or eight hundred students are enrolled in the leading law colleges, while many private law schools enroll several hundred each.

In medical education, mission schools have led the way. For two thousand years China's medicine has made but little progress. The Union Medical College of Peking, with a strong faculty, composed of graduates of the best medical colleges of America and Great Britain, the union mission institutions of Canton, Shanghai, Nanking, Shantung, and others, are at present training hundreds of skilled Chinese physicians and are helping to introduce a system of scientific medical

treatment and of hygiene and sanitation so sorely needed in China.

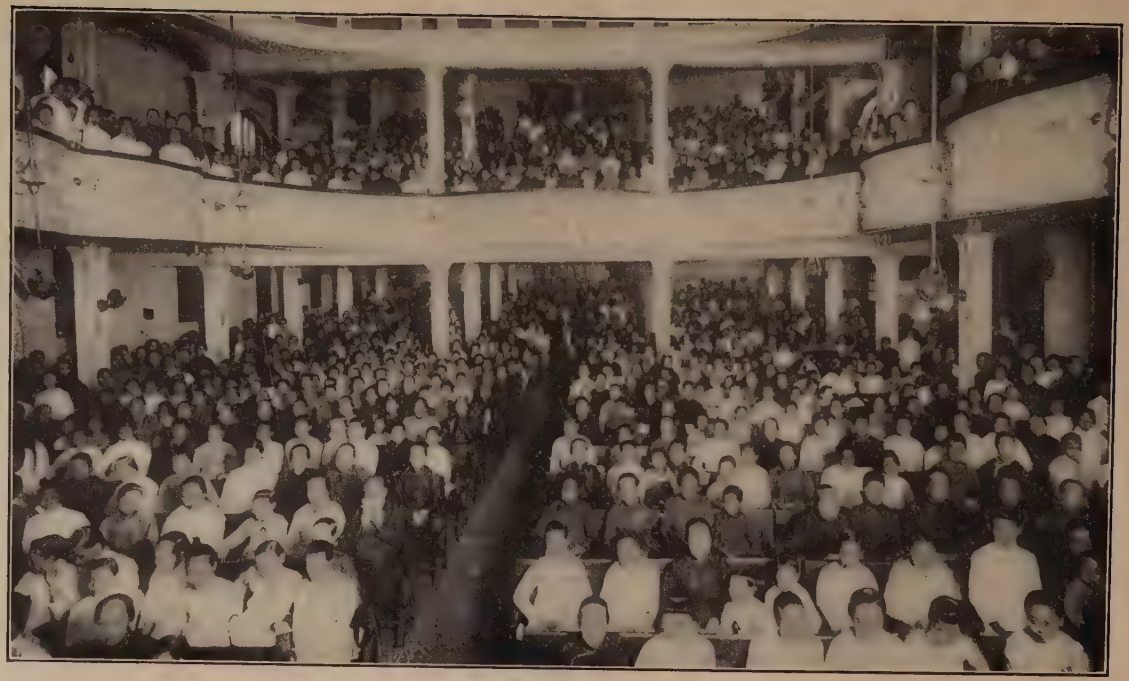
Military schools also have been multiplied in China. A score of these institutions are training students for China's loosely disciplined army.

Although no accurate statistics are available, China claims about 1,500,000 students and pupils of all grades in her modern institutions.

The education of women in China, while far behind that of the men, has made truly notable progress. The well-known saying of Confucius shows the former attitude of the Chinese to female education: "Women, indeed, are human beings, but they are of a lower state than men and can never attain to full equality with them. The aim of female education, therefore, is perfect submission, not culture and development." Thus the Chinese were strongly opposed to the education of their daughters because of the low position of woman, her supposed mental inferiority, the bondage of the old social system with its early marriages, the subjection of the young wife to the husband's family, and the sense of Chinese propriety which confined woman to the home, if not to drudgery. In 1844 the first Christian school for girls was established in Ningpo, which was rapidly followed by other institutions. After the gradual breaking down of prejudice, as the Chinese saw the almost unbelievable improvement in their daughters, and after mission schools had led the way and educated the leaders in women's work for fifty years, the wealthy merchants and officials began to establish in Shanghai and elsewhere private schools of their own for girls. In 1900 the Empress Dowager, who took a keen interest in the subject, issued an edict commending female education, and public and private girls' schools were soon estab-

lished in almost every province. Peking reported a score of girls' schools by 1908, and Tientsin as many more. There were 121 girls' schools in the Chih-li Province enrolling 2,523 students. The courses of study consisted of Chinese classics, history, arithmetic, geography, natural history, Japanese, English, music, drawing, and calisthenics. The schools at first were not standardized and there was a marked absence of physical and biological sciences and of many practical subjects needed in modern China. Many schools make the unbinding of the feet a condition of entrance; but this is far from universal. In some cities this year it was found that many women students could not walk to meetings addressed by the writer because of their bound feet.

In the typical city of Soochow, near Shanghai, with a population of half a million, we found five strong mission schools educating about 600 girls. There were also thirteen non-Christian schools, with an enrollment of about 1,000 girls in all. Two of these were government schools, the others were private institutions. These schools and those like them will in time create a new womanhood, as well as a new home and social life in China. For the most part the women's schools were sanitary and clean. The moral tone in the non-Christian schools was relatively high. In nearly all the cities visited in China special evangelistic meetings were held for female students and women of higher rank, from five hundred to a thousand being gathered in such meetings. There is an encouraging attitude of openness of mind, of strong independence and progress among the women students of China. In the last revolution some of these students joined the Red Cross Society for the relief of the sick; others formed an Amazon Corps and actually went to the



WOMEN'S EVANGELISTIC MEETING IN HONG-KONG

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front with arms. The "new woman" has suddenly appeared in China, and the old standards both of propriety and morality are sometimes seriously threatened during this period of transition.

The mission schools of China are still the most potent influence for the uplift of woman, in the Republic. Most of the distinguished leaders in women's work are a product of these schools. Miss Margaret Burton's "Notable Women of Modern China" gives a brief sketch of such characters as Dr. Hu King Eng, Dr. Mary Stone, Dr. Ida Kahn, and others, and the "Education of Women in China," by the same author, shows the results of women's education.

Considering the difficulties involved, the spread of modern education in India has been striking. If one could realize all the obstacles that have been overcome in the advance of education in India, the following statistics would stand out as indeed truly remarkable:[1]

	Institutions	*Students*
Arts (or Academic) Colleges ..	140	29,648
Professional Colleges	46	6,636
Secondary Schools	6,370	924,370
Public Primary Schools	123,578	4,988,142
Private Institutions	39,893	651,996
Miscellaneous	6,198	179,929
Total	176,225	6,780,721

Three examinations mark the main divisions of the University course in India. After two years the student goes up for his I. A. or Intermediate in Arts; after four years he takes his B. A. or B.Sc.; after

[1] The investigator should review the two large volumes issued by the Department of Education entitled "Progress of Education in India, 1907-1912; Sixth Quinquennial Review." See especially Table 1, Vol. 2.

five or six years he may take his M. A. The Indian course is characterized by thoroughness rather than breadth, following the English system rather than the American. History and literature are the favorite courses of Indian students.

Lord Sydenham has shown the tendency in India to emphasize higher education at the expense of primary and practical education, which is so much more advanced in Japan. He says: "The number of students in the universities is nearly identical with that in the United Kingdom and more than three times as great as that in Japan. Of all pupils under instruction, about one in 1,400 is receiving university training in the United Kingdom. The corresponding figure for Bombay is one in about 168. In the United Kingdom about one pupil in thirty-four is in a secondary school; in France one in thirty-three; in Bombay one in 11." [1] Yet despite these facts there is only one boy in an arts college to every 15,000 of the entire population; while only about 2,000 graduates a year leave the colleges to fill places of leadership in India.

Having traced the introduction of modern education into Asia and its present scope in Japan, China, and India, let us compare the present educational policy and problems of the three countries.

The aim of the Government of Japan is to mold the people by a system of universal and compulsory education into a single and efficient patriotic unit. It aims to create patriotic subjects, both soldiers and citizens, to fit each man as a cog into the unified administrative machine, and by practical vocational training to add to the industry, commerce, and wealth of the nation. The whole aim of the system is for efficiency and

[1] Address by Lord Sydenham, printed in *The Pioneer*, Allahabad, February 22, 1913.

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material advance. For this end it is practical and is suited to the nation's needs.

As we review the government system of education, among its outstanding merits are the marvelous accomplishments of the primary education of the nation in a single generation, its adaptation to the nation's material needs, its training in loyalty and patriotism, and its intensely practical character. The very rapidity and brilliance of Japan's accomplishments and advance, however, both in education and in national life, have created for her grave questions which must be faced. The bureaucracy, autocracy, and forced uniformity of the national system of education have helped to create Japan's educational problems. They have necessarily a very cramping effect on intellect and character. They force the youth in their most plastic periods into fixed molds. They tend rather toward repression than expression, toward turning out a machine-made public servant instead of a fully developed citizen.

The central educational problem at present in Japan is presented by the materialistic and utilitarian character of the whole system. The effect of this upon national life has been widespread. The absorption in the material objective to the neglect of the spiritual represents the greatest danger and the deepest need of the Japanese nation at the present time, and the cause of the defect can be traced largely to the policy of education.

As to the objective of Japan's educational system we may quote Dr. Nitobé:

> With us, higher studies are pursued primarily for utilitarian purposes—to get positions, to earn bread. Culture, in a broad and lofty sense, is entirely neglected. In the universities and in higher or technical schools, there is but little moral influence exerted in any form. Personal intercourse between

professors and students is as good as *nil.* During the collegiate period, students are most interested in moral problems; but ethics is chiefly studied as science, as something to discuss and to dissect rather than to believe and to be lived up to.[1]

As is natural in view of this materialistic end, the Japanese students are confronted by an overcrowded curriculum, which forces the students to cramming, overwork, and superficiality, thus making their study a burden rather than a delight. The whole aim and end of the student is to pass the next awful examination which looms ahead, then the others, and beyond that to secure a lucrative and successful position in the national life.

Like the American, the tendency of the Japanese system, except in the universities, is to breadth rather than to the thoroughness characteristic of the systems in Great Britain, in India, and in Germany. It gives the student a superficial and hasty knowledge of many things, unrelated to life, which he has not thought through or personally grasped.

Viewed from the standpoint of social efficiency, or from Dr. Eliot's statement of the aim of education, "to lift the whole nation to a higher plane of intelligence, conduct, and happiness," the Japanese system is obviously defective. Jowett, the Master of Balliol, said: "A college is a place of learning, a place of society, a place of religion." Japan has as yet grasped only the first of these three great purposes of an educational institution.

Japan's educational problem is further complicated by the fact that so much of her life and learning has been quickly borrowed from foreign sources and not slowly and naturally evolved from within. Japan bor-

[1] "The Japanese Nation," Inazo Nitobé, p. 198.

rowed first the Chinese language, literature and religions and later the learning, arts and sciences of the West, but each has brought its fresh problem and difficulty as well as its advantage. Take for instance the case of Japan's heavy handicap in the Chinese language. Almost two full years are spent by the student in memorizing thousands of Chinese characters, just at a period when students of other lands, after mastering their alphabet in a few weeks, are learning to read and to write, to think and to act. It is a striking fact that blind children in Japan can learn to read by the modern scientific system of instruction a year before the students who have to master this antiquated and unscientific system of Chinese characters. Add to this handicap the fact that so many of the books that the student has to master are in English, or some other foreign language, and it will be seen how great is the difficulty under which the Japanese student labors.

It is more difficult to state China's educational policy because it is not yet articulate and formulated. Nevertheless China has great national aspirations in the realm of education, for she has always worshiped learning. In the light of these aspirations, we may note the pressing educational problems that now confront the Republic.

The President of China in the course of an interview which the present writer had with him spoke frankly of the present educational problems of China, saying: "While I was Viceroy of Chih-li I was able to push forward education, as it was our policy that there should not be a town or village without its school; but I have been so much swamped with cares in the new Republic that I have not been able to do all I had wished in the field of education. It is my purpose,

however, to do for China as a whole what I did for the Chih-li Province. I am especially concerned with practical, technical, and primary education. Formerly, our educational policy was classical and literary. What we need now is practical education which will develop the industries of China and the character of her men."

As further indicative of China's present problems, the Minister of Education told the writer that the Government has been encouraged by the spread of elementary education, but that in the middle and higher institutions there has been a marked falling-off in the moral character of the students, owing to the revolution and the advance of materialism and skepticism. To correct this, he proposed to strengthen Confucianism as a basis of moral teaching, but not as a State religion. The Minister said also: "I shall place the greatest emphasis on elementary education to-day, together with the training of teachers. We want to have a strong middle class in China, and we must produce this by education."

China's chief educational problem is to provide the teachers, the equipment, and the support for her modern system, so suddenly created. How can an impoverished government suddenly provide for the education of the children of one-quarter of the human race? If we estimate the population of school-going age as 15 per cent. of the entire population, China would have to provide for 60,000,000 pupils. For one-third this number the United States has more than half a million teachers. China would require a million and a half, or at the very least a million teachers to introduce universal or compulsory education. The United States has in school property more than one billion dollars, or about twice the amount of China's

national debt. The annual expenditure upon education in America is not less than seven hundred million dollars, or more than China expends for the budget of her entire national government. From her present slender resources she feels forced to spend about 47 per cent. of her budget upon the military department for self-defence and only 8 per cent. for education.

The flexible educational policy of the British Government in India is in striking contrast to that of Japan, with its fixed uniformity. With a liberty and elasticity dear to the Anglo-Saxon, but foreign to the educational system of such countries as Japan, Germany and France, the British system of education in India is entirely voluntary. There is little or no compulsion on either teacher or pupil; there is no educational law in the proper sense of the term. There are only rules and regulations issued by the various administrations. Anyone is free to open a school, and there is no law requiring the registration of schools or teachers. No one is required to send his children to school. Only in the native state of Baroda has education been made compulsory, and there as an experiment.

The policy of British education in India has been based largely on the famous despatch of Sir Charles Wood in 1854.[1] It included provisions for spreading the approved arts, science, philosophy, and literature of Europe through the medium of the English language in the higher branches of instruction, and secondarily and later the imparting of elementary knowledge in the vernaculars to the masses of the people.

The system was to be based on the entire abstinence from interference with religious instruction in the

[1] Sixth Quinquennial Review of Education, Vol. I, pp. 5, 6.

schools. Inspectors were to take no notice of the religious doctrines taught, and the universities were to affiliate institutions conducted by all denominations and creeds, provided they afforded the requisite course of study.[1]

This famous despatch of 1854 shaped the subsequent policy of education in India. With the exceptions of a few model institutions conducted in the various provinces, the Government determines the policy and inspects, but does not own or manage, colleges and schools. The majority of institutions are in the hands of local bodies, private patrons, Christian missions, or under the control of Hindu or Mohammedan agencies. The total cost of the educational system is shared about equally between public and private funds.

The present policy of the Government of India with regard to education is laid down in the last Quinquennial Review. It is encouraging to note that the development of moral character is given the first place in their plan.[2]

[1] " Public institutions " include all those which are managed or aided by the state or by municipal bodies, or which are recognized by the educational department as those that may send up candidates for government scholarships or examinations, even though they may be under private management; while those that do not conform to government regulations or receive government aid or recognition are called " Private Institutions."

[2] " In the forefront of their policy the Government of India desires to place the formation of the character of the scholars and undergraduates under tuition. In the formation of character the influence of home and personality of the teacher play the larger part. There is reason to hope, in the light of acquired experience, that increased educational facilities under better educational conditions will accelerate social reform, spread female education, and secure better teachers. Already much attention is being given to religious and moral education in the widest sense of the term, comprising, that is, direct religious and moral instruction, and indirect agencies such as monitorial or similar systems, tone, social life, traditions, discipline, the betterment of environment,

Among other elements of the present policy it is proposed to develop hostel or residential accommodation for every college and secondary school. Technical education also is to be steadily developed. Chief emphasis, however, is to be placed upon primary education, which was neglected in the beginning. This expansion of primary schools calls for a practical doubling of the present 100,000 schools existing for boys and a doubling of the 4,500,000 pupils now receiving instruction.

If we examine the higher education of India we find it presents three broad characteristics. It is secular, it is utilitarian (though not practical), and it is conducted in the English language, both in the high school and college courses. There are at present five Indian universities, viz., at Calcutta, Bombay, Madras, Punjab, and Allahabad. These universities are in the main examining bodies which affiliate 186 colleges and professional schools. Calcutta University, for example, examines and inspects fifty-six scattered, affiliated colleges. The colleges in India number 174 for men and twelve for women, with a total attendance of 36,284. Not only do all these students speak English, but the higher classes among the 924,370 in the secondary schools also receive instruction in that language and are more or less familiar with it.

If we do justice to the merits of the Indian system of education we are struck first of all by its thoroughness. It has provided liberal facilities for higher education in India. With 36,000 students in colleges,

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hygiene, and that most important side of education, physical culture and organized recreation. . . . The most thoughtful minds of India lament the tendency of existing systems of education to develop the intellectual at the expense of the moral and religious faculties." Sixth Quinquennial Review of Education in India, Vol. 1, pp. i, ii.

India has approximately five times the number of students that are enrolled in the imperial universities of Japan, and far more than in the institutions of college grade in China. Most of all, however, we must admire the system for its steady advance in the face of overwhelming obstacles.

The faults of the present system, however, are as evident as its merits. Foremost among these stands out the glaring defect of a purely secular education, with its inevitable and dangerous results. The general effect of the present system is to loosen the student's hold on personal religion and to supply nothing in its place, thus tending toward irreligion and consequently in the end toward immorality. The system has placed its emphasis upon the intellect rather than upon the moral and spiritual life of the students. The same is true in both Japan and China. The government colleges have strengthened the memory, but have left the will weak and undeveloped. One or two efforts have been made, like that of the Bombay Government, to supply text-books on moral education, similar to those in use in Japan; but they have not been able to satisfy all the religious bodies or to offer much power or help to the students.

The government system of education has been too often as unpractical as it was secular. It has not been in touch with the agricultural, industrial or commercial needs of the country, except in a small way. Although, as we have shown, India has six times the number of college students that Japan has, the latter has twenty-five times as many technical students as India.[1] Indian education has not deeply affected the great bulk of the population because its best work was

[1] India has 242 technical and industrial schools with 12,064 students. Japan has 7,248 technical schools, with 372,554 pupils.

STUDENTS AND NURSES OF THE NORTH INDIA SCHOOL OF MEDICINE AT LUDHIANA

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formerly confined to the few at the top rather than to the many at the bottom. The government teacher is unable to apply the teaching of modern science to the superstitions and ceremonies of the home, to the religious life of the student, or even in adequate measure to the actual conditions of Indian village life. The result is that the average student is not able to adjust himself to modern life. He finds himself between two worlds, adjusted to neither, and holding a mass of contradictory views and practices.

The Government of India is frank in recognizing the defects of the present system. In the last Review of Indian Education we read: "However much the Indian university may be improved along its present lines, it possesses inherent defects. Effort is dissipated. A concentrated scholastic atmosphere is wanting. A widespread organization worked from a single center makes for monotony. Where the university is not an organic whole, it lacks the volume of thought and the resultant originality which strikes out new lines. It tends to become conventional and imitative." [1]

In conclusion, let us note that the introduction of the leaven of twentieth-century Christian civilization into the nations of the East inevitably creates four great problems. First, the material problem is created

[1] That the system has been productive of much good few will deny, but few also can be so blind as to ignore the fact that it tends on the one hand to create a semi-educated proletariat, unemployed and largely unemployable, and on the other hand, even where failure is less complete, to produce dangerous hybrids, more or less superficially imbued with western ideas, and at the same time more or less completely divorced from the realities of Indian life. . . . Four very important features of the system deserve to be noted: (1) Following the English practice, Government exercises no direct control over educational institutions other than those maintained by the State. . . . (2) Government has concentrated its efforts mainly upon higher education, and

by the contrast between the new ideal and existing conditions. Roads and railways, steam and electricity, the telegraph and telephone, modern industry and commerce are demanded; and government is to be reorganized on a Western basis of material efficiency. But this material advance speedily creates an educational problem. Modern leaders in every department of life are needed to introduce these changes. Accordingly, schools and colleges of the Western type are introduced. The leaven of new ideas, of liberty, of democracy, of the worth and rights of the individual, and kindred doctrines are instilled into the minds of the rising generation, and old traditions, customs, and institutions are weakened or undermined. As a new national consciousness and a desire for self-government are introduced, the political problem arises out of the educational. The young progressive party aspires to self-government before the capacity and experience for that government are developed. They are thrown into opposition and conflict with the conservative party in power, whether that is a foreign rule, as in India, an autocracy, like the Manchu rule in China, or an oligarchy as in Japan.

If the new learning and the new life were arrested at this point, it is doubtful whether it would be a blessing or a curse. It has given railways and discontent, newspapers and unrest, a weakening of the

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has thus begun from the top in the oversanguine belief that education would ultimately filter down from the higher to the lower strata of Indian society. (3) Instruction in the various courses, mostly literary, which constitute higher education, is conveyed through the medium of English, a tongue still absolutely foreign to the vast majority. (4) Education is generally confined to the training of the intellect and divorced not only absolutely from all religious teaching, but also very largely from all moral training and discipline, with the result that the vital side of education which consists in the formation of character has been almost entirely neglected. Chirol, "Indian Unrest," pp. 2, 208.

old sanctions and the growth of immorality. The very foundations of morality and of society are threatened. Thus out of the material, educational, and political problems, the supreme religious problem inevitably arises. Modern education, science, and religion have not only a constructive but also a revolutionary and destructive force. Christian missions have introduced the Western learning and leaven. Christianity alone can complete the work it has begun; it alone can solve the problem it has created. Japan, China, and India are left to-day with a secular system of government education that never can supply the religious needs of these nations nor fulfil the aims of education mentioned at the opening of the chapter. Here is an imperative challenge to the students of the West to make the one supreme contribution of life to these plastic nations of the East. Christ is the hope of Asia, the need of the nations.

III

STUDENT LIFE IN JAPAN

Having made a rapid survey of the government systems of education in the Orient, we now pass to a study of the student life in Japan, China and India. "One touch of nature makes the whole world kin," and student life in the different countries of the world varies less than the life of the nations as a whole. Students are studying the same great subjects, often the same text-books. They are studying in large numbers through the same medium of the English language, grappling with the same problems and making the great transition from the period of mental tutelage, submission to authority and tradition, to that of independence, rational thought, and personal faith. Could they but know one another, students of both East and West would be drawn closely together in a mighty bond of friendship.

Japan stands out as the striking object-lesson of the awakening Orient, as a prophecy and an epitome of the educational awakening of the whole continent of Asia. This compact and unified nation shows what can be accomplished by a great homogeneous people, passing consciously and deliberately and almost instantaneously from medieval feudalism into modern life. We should recognize the importance of Japan, not only as furnishing a brilliant object-lesson in educational accomplishment, but as powerfully influencing other countries in Asia.

If we could know the long and lonely struggle of the hard-worked Japanese student to win his education; could we know his fierce fight with temptation and often with poverty; could we know his hopes and fears, his doubts and difficulties, in a word, his human nature so completely like our own, our sympathy would go out to him strongly and instinctively. The essential thing about the oriental student is, not that he is a Japanese, Chinese, or Indian, but simply a brother-man of like passions with ourselves. Hamilton Wright Mabie says:

> What Americans need is not criticism of Japan but knowledge of its spirit and temper. The source of anti-Japanese feeling in this country is not so much race antagonism as ignorance of Japanese history and character. . . . Japan is probably to-day the most misunderstood country in the world. . . . The fact that it has fought only twice with foreign nations in nearly three centuries, while the lists of wars in the West during the same period fill pages of history, and that both these wars were fought to preserve what it believed to be its national integrity; that it is heavily burdened with debt and staggering under the weight of a taxation which its splendid patriotism alone makes bearable . . . that the Japanese people are facing problems more difficult than those which confront any other people—these facts have no weight with those whose prophecies of approaching war fill the Japanese with amazed incredulity.[1]

If we examine the physical life of the Japanese student we find that although he has not yet acquired the English and American zest for sports, at present he far excels the students of either China or India in this respect and athletics are playing an important part in the development of Japanese character. In the

[1] "Japan To-day and To-morrow," Hamilton Wright Mabie, pp. 6, 68, 69.

new system of physical development almost all the schools in Japan have an exercise ground where the students drill and play their favorite games. The old practices of the feudal system in *jiu-jitsu* and fencing still continue. The western games of tennis, baseball, and football have become popular. Matches are held between the various schools. Rowing is a favorite sport, and regattas are held in various parts of Japan. Cricket seems too slow for the Japanese, but they excel in baseball. The teams of Waseda and Keio Universities have several times visited America. In the holidays the students are fond of mountain-climbing and, like the students of Germany and Switzerland, show a much more lively interest and delight in nature than do Anglo-Saxon students. They are fond of the woods, of flowers, of sunsets, and of scenery. In the winter amusement is found in chess and card-playing. The Japanese are especially devoted to the theater and as a people they possess great dramatic talent. The moving-picture shows also claim a part of the student's time.

Physical training begins in the lowest elementary schools of Japan. Three or four hours a week are devoted to gymnastics, dumbbell exercises, and games, and later to military drill. It is a great sight to see hundreds of students learning to swim in the summer along the shores of Japan. In the middle school military gymnastics, the horizontal bar, sectional and company drill, blank firing and mimic fighting are introduced, as well as fencing and *jiu-jitsu*. In nearly every school in which the writer spoke in Japan the students wore cadet uniforms, had frequent drills, and were accustomed to the use of arms. Students are called out, even at fourteen or fifteen years of age, for an all-night march once a term. The whole im-

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pression which the visitor receives is one of universal military efficiency, of a panoplied nation ready to defend itself at a moment's notice. Although Japan is a peaceful rather than a warlike nation, the military spirit of obedience and discipline seems to pervade the entire people.

The games in the schools are chosen to develop mental and physical alertness, correctness of eye and hand, courage and *esprit de corps*. Owing to the new system of physical exercise and military drill, together with the practice of using benches or chairs, instead of sitting on the floor with the lower limbs cramped and without circulation, the average height in the Japanese army has increased by about an inch, during the past forty years, while the weight and physical strength of the whole people has also greatly increased. Always a hardy nation, the Japanese today lead all Asia in their physical fitness and in their system of athletics.

When we turn to the social life of the Japanese student, the picture is not so bright. In Japan there is almost a complete lack of organized social life, either in colleges or in the city homes. There is no fraternity system; college and class spirit are almost entirely absent; there are almost no jollifications, and even few social meetings in the students' rooms. Student life in Japan is not a happy holiday, but a tedious struggle and a serious ordeal. The long weary grind, the overcrowded schedule, the fierce competition, and unceasing study, lead the students to break out in excess in occasional *saké* sprees. Here gambling and immorality, the presence of the *geisha* girls, whose moral character would correspond to the general run of vaudeville performers in the West, and other kindred temptations, lead the student into im-

moral pleasures rather than to a normal social life. Strong friendships exist between individual students; there are occasional associations of boys, athletic clubs, debating societies and mountain clubs in the schools of Japan, but broadly speaking, there is a poverty of social life which often drives the students into immorality.

The students of Japan, like those of Latin America and Russia, take a keener interest in political life than do the students in most other nations. Nearly every school-boy in the middle and higher schools is deeply concerned in the actions of the statesmen of his country. He is a reader of the newspapers and is ready to take part in the mobs which so easily spring up in violent protest against the action of the politicians. The most striking characteristic in Japan's political life to-day is the strong movement toward democracy, owing to the spread of education, contact with other nations, the increased burden of taxation, and the growing protest of the student and middle classes against the autocratic actions of the Government.

A few years ago it could be said that while the people of Japan were democratic, the Government of Japan was not in truth a democracy but an oligarchy of a small clique, which controlled an obedient nation. That, however, can no longer be truthfully said. It is true that the clannish spirit of feudalism, however, still colors the political life of Japan, that the Satsuma clan, for example, still controls the navy while the Choshu clan largely supports and officers the army. But the education of the students and their participation in political life is rapidly leading to the growth of a middle class, which is making itself felt and which will, in time, make Japan a true democracy in the western sense.

If we turn now to the moral life of the students of Japan we come to the center and crux of the chief problem of the nation. It is not strange that with the destruction of the props of religion which so frequently rested on a basis of superstition or myth, and the breakdown of the old system of authority in all the lands of the East, a kind of "moral interregnum" should result which should leave the students without an adequate ethical basis. It will help us to sympathize with the difficulties of these oriental students if we recall that exactly the same thing occurred in the Renaissance of Europe. The spirit of that movement "was essentially one of opposition to authority and of assertion of individual liberty; a practical paganism which substituted the attractions of art for the claims of religion and morality, and developed into deep and widespread immorality." This could often truly be said of the transitional period to-day among the students of Japan, China, and India. When we realize our own fierce struggles with temptations, notwithstanding all the helps that surround us, natural and supernatural, and the restraints of the Christian church and home and college, how much more fierce must be the struggle of students who know of no help beyond themselves.

This tendency toward immorality was early recognized in Japan, and led to the Imperial Rescript on Education issued in 1890. This rescript is the basis of all ethical teaching in the schools, and should be studied carefully to understand the moral situation in Japan. A printed copy with the Emperor's autograph is kept as the greatest treasure of an educational institution and it is read with deep solemnity on all great occasions. Let us read this rescript critically

and note its strength, as well as its inadequacy, as a basis for moral life:

KNOW YE, OUR SUBJECTS:

Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting, and have deeply and firmly implanted virtue. Our subjects, ever united in loyalty and filial piety, have from generation to generation illustrated the beauty thereof. This is the glory and the fundamental character of Our Empire and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate the arts, and thereby develop intellectual faculties and perfect moral powers; furthermore, advance public good and promote common interests; always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne, coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your Forefathers.

The way set forth is indeed the teaching bequeathed by Our Imperial Ancestors to be observed alike by their Descendants and the subjects, infallible for all ages and true to all places. It is Our wish to take it to heart in all reverence, in common with you, Our subjects, that we may all thus attain to the same virtue.

It will be observed that this rescript is based upon the five virtues and the five relations of Confucian ethics, which we shall have occasion to study in a later chapter. Try to imagine for a moment just what the horizon of life would be had one been compelled by a scientific education to reject in disgust the superstitions of an ignorant polytheism and nature worship. If all that one knew of religion and morality were

contained in this rescript, what basis or power for moral and spiritual life would it offer? Recall the four fundamental principles underlying the advance of the Occident in Christian civilization. How much does one find in this rescript of the Fatherhood of God, and how does the righteousness here inculcated compare with Christ's conception of a Kingdom of Righteousness on earth? In what way do the conceptions of brotherhood in this rescript differ from the brotherhood of Christ's disciples? How much could one learn of a future life and of hope for eternity, and what consequent moral earnestness would one have, based on the sense of personal responsibility to God?

The moral instruction in the public school of Japan is given regularly in text-books based upon the Imperial Rescript.[1] They furnish a rather complete compendium of duty to self, to family and to country, so far as the human relationships go. It is to the great credit of Japan to have so thorough a system of moral instruction and, before attempting to criticize it, it would be well for the American student to recall the secular system of instruction in his own public schools. There are two defects, however, in the Japanese system. On the one hand, there is no adequate religious basis or sanction for the morality taught, and, on the other, the teachers who expound the text-books are often men who lack the very moral power which in a perfunctory way they exhort the students to seek. When a teacher of loose moral life or of no moral earnestness expounds such a rescript and such a text-book, it is a mere form of conventional propriety.

[1] An outline of this system of moral instruction will be found in Appendix B.

Count Okuma, the Premier, like many of the other leaders of Japan, recognizes this need when he says: "The fatal defect of the teaching of the great sages of Japan and China is that while they deal with virtue and morals they do not sufficiently dwell on the spiritual nature of man, and any nation that neglects the spiritual, though it may flourish for a time, must eventually decay. The origin of modern civilization is to be found in the teaching of the sage of Judæa, by whom alone the necessary moral dynamic is supplied."

The present morals of Japan are virtually based upon Bushido, or "The Teachings of Knightly Behaviour." This was the old moral code of the Samurai. It possessed no written creed, but taught the duty of self-mastery by Spartan methods of discipline, based on family pride and loyalty to family and clan. Bushido inculcated the high virtues of patriotism, loyalty, friendship, benevolence, and rectitude. But it ignored the common people and neglected the common virtues of honesty and purity.

"Lying and licentiousness" are said to be the two prevailing sins of the nation. Dishonesty among the Japanese is a charge constantly and often ignorantly made by foreigners. It is true that the feudal system of ancient times, which exalted the military authorities and despised trade, did not tend to develop commercial honesty as did the peaceful guild system of China. Bushido placed emphasis rather upon loyalty in personal relationships than upon honesty in speech or in trade. Broadly speaking, while Japan has suffered from dishonesty in her commercial life she has maintained a high degree of honor in her political life, though there are exceptions in both cases. Japan has been slowly and painfully learning the lesson of commercial integrity. Her progress has been

marked. The oft-repeated story of the necessity of employing Chinese tellers in Japanese banks and of almost universal Japanese perfidy still persists; it will die hard, but it is false.[1] Anyone acquainted with the industrial life of Japan during the last decade, especially in operations of large business, must have noticed the gain in commercial honesty.

There is also a gain in the matter of honesty among the student classes as well as among the merchants of Japan. There is very little gambling on the part of the students. And as for cheating, it is very easy for a student in the West to sit in hasty judgment upon his brother in the East. But let him not forget that he is his brother. The writer recalls that in his own class at college, in higher mathematics, more than half the students in the class under one professor took their books to the board under their coats and copied out the problems which they had never studied in preparation, thus taking advantage of the professor's blindness and stupidity. Of course these men did not consider themselves dishonest; it was just "using a trot," or "cribbing in exam," or "fooling the prof." When the Japanese do such a thing we call it dishonesty; when we do it is is "only a joke." We do not realize that this is exactly how they regard it. Neither their conscience nor ours has been educated to view sin in its right light; neither they nor we fully realize that the man who trifles in college is apt to become a trifler, and that the man who cheats is in

[1] Chinese tellers were and are still used in foreign banks in Japan, whose head offices were in China. These tellers were expert in dealing with Chinese fractional currency and were experienced in the policy and methods of these foreign banks. But Japanese banks in Japan do not employ a single Chinese teller and they never needed to do so because of the dishonesty of their own employees.

reality cheating himself in the matter of the great verities of life.

The religious life of the students of Japan can be understood only in its historical setting. From ancient times Japan has had three recognized religions. The indigenous faith of Japan was Shinto, which means "The Way of the Gods." Without a founder, without theology, without sacred scriptures, without a creed or an adequate moral code, this national cult suffered arrest of development when Buddhism came in to minister to the religious instinct of the people. Shintoism is a combination of fetishism, nature worship, and ancestor worship; it is the primitive cult of Japan nationalized. An aid to patriotism, it has been a failure as a religion; indeed, from the standpoint of developed ethical religion it can scarcely be called a religion at all. It is rather in its official form a code of state veneration of national heroes. Its sum of human duty is, "Follow your own highest nature, and obey the laws of the State." Almost without morals, Shintoism has but a feeble regulative power over the moral life of the mass of the people, and even less over the students.

While Shintoism emphasizes the national life and Confucianism the social relations and consequent duties, Buddhism with its religious worship and its Nirvana, emphasizes the vanity of the physical and temporal, and the supremacy of the spirit world. The Buddhism of Japan, however, was not the Buddhism of India. Entering Japan in 552 A. D., a thousand years after Gautama had died, it had been largely changed from its original form. This Northern Buddhism had developed along the line of personification. It created a pantheon of personal gods to satisfy the heart of the peoples to which it minis-

tered, and absorbed the superstitions of the countries through which it passed. While it lost its original simplicity and unity, and the high moral purpose of Buddha, in its popular forms and sects, it yet grew in religious value, rising to a conception of ultimate being to which Gautama himself had not attained. Thus the most important Buddhist sect of Japan believes in a personal God or gods, in religious worship and in a future heaven and hell. The religion of the masses has, nevertheless, been largely divorced from intelligence and personal morality and reduced to ceremonial and ritual.

In recent years Japanese Buddhists, finding that they are losing their hold upon the people, in order to offset the advance of Christianity, have copied much from the latter religion, and have tried to reproduce Christian institutions at every point. Thus they have founded Buddhist Sunday-schools, Young Men's Buddhist Associations, Summer Schools, preaching services, army work, care for the outcast, and charitable institutions. They have endeavored, by expurgating the old faith and reconstructing it, to present a new front in order to cope more successfully with the advances of Christianity.

The three religions that continue to exert an influence in Japan to-day are Shinto, Buddhism, and Christianity.[1] The relative strength of these religions is not shown by the following figures, for Christians hold a power and influence in the best life of the nation out of all proportion to their numerical strength.

[1] Confucianism, regarded as a foreign faith from China, has been shaken off and is scarcely recognized as a separate religion in Japan. Its moral precepts, however, have permanently and profoundly entered into the hearts of the nation.

Shinto Shrines	137,134
Buddhist Temples	71,770
Christian Churches	1,250
Shinto Priests	14,527
Buddhist Priests	52,721
Japanese Christian Workers	2,142

It should not be understood that a given individual in Japan necessarily owns allegiance exclusively to one religion, as to Shinto, Buddhism, or Confucianism; rather his faith and practice would be an amalgam of all three. Among the masses nature worship and ancestor worship, combined in some form of rude polytheism, still constitute the greater part of religion for the common people of Asia.

The student in Japan receives what little of religious life he has from the following sources: From Confucianism, through the feudal code of Bushido, and from specific instructions in the Chinese classics, he receives his moral standards, and his conception of virtue, based on the family and social relationships. From Shinto he receives his patriotism, loyalty to his Emperor, his clan, and his nation. From this also he receives his conceptions of ceremonial purity and simplicity. From Buddhism, in the customs of the home and through the religious practices of his mother, the impressive rituals in the temples or the preachings of the priests, he receives his religious ideals, his hopes and fears for the future, and his sense of spiritual realities. From Christianity, consciously or unconsciously, the student has received his new conceptions of the unity, the holiness and the Fatherhood of God, the worth of the individual, the brotherhood of man, and the higher conceptions of marriage and morality. He has also perhaps been impressed with the character of Christ, as the highest ideal realized

in human life; and from Christianity he has received the conception of religion as practical and modern, and as possible of adjustment with modern thought.

Although, as we have shown, a vein of agnosticism and skepticism runs through much of the student life of Japan, we are liable in the West to interpret it in terms of our own conceptions. It is commonly said, for instance, that the vast majority of university students in Japan are either atheists or agnostics. They are not such in the western and exact sense of those terms. Doubt and indifference would rather characterize the attitude of the majority of students. Below all this doubt or indifference lies the human heart, always great, always susceptible, with a moral conscience and religious capacity, always made for God and restless without Him. One who perhaps better than any other knows the students of the Imperial University of Tokyo has made the following estimate of their religious attitude; Confucianists 100, Christians 250, Shintoists 500, Buddhists 700, Sceptical and Agnostic 300, Indifferent to religion 3,150. This last class, which is so largely in the majority, is often designated as atheistic or agnostic, yet these men will attend religious meetings, listen with deep interest and earnestness and are capable of being reached by the right men. A Christian speaker from the West would receive a larger and more earnest hearing from students in the University of Tokyo than in many of the colleges of America which are based on a religious foundation. Statistics of religious belief in Japan, however, stand out in striking contrast to India, where among a population of more than three hundred million only seventeen persons at the census of 1911 avowed themselves as atheists and only fifty as agnos-

tics. Of these the majority were in Burma and were presumably Chinese.

At present there is evidence of the beginning at least of the breakdown of the naturalism which was once so prevalent. The teachings of Nietzsche were for a time eagerly adopted by the students and youth of Japan, but after feeding on the sensuous husks of this creed young Japan has turned away, sated and sick at heart. To-day many of the students are turning from Nietzsche to the writings of Eucken, Bergson and James. Japanese religious thought is in a transitional and somewhat chaotic state at present. A number of strong Japanese leaders, in reaction against both the superstitions of the ancient religions and the ecclesiastical and orthodox bodies of evangelical Christianity, have established independent latitudinarian movements of their own. For example, Mr. K. Matsumura has a considerable following in his "Society of the Way." He sums up his doctrine under the two heads of "Heaven" and "Humanity," teaching an impersonal God or Providence and salvation through self-effort. The Association Concordia is one of the many examples of an earnest opposition to materialism and destructive and merely negative agnosticism and a desire to promote a deeper life of the spirit in harmony with the best knowledge of this progressive age. There is also a strong tendency toward an eclecticism like that of the Brahmo Samaj in India. Taking a Confucian moral basis, with certain elements of Christianity, they usually add a modern humanism with the ideals of brotherhood and of progress. They are chiefly varying forms of an eclectic unitarianism and are likely to prove popular.

The new attitude, that is being manifested in Japan is expressed by Baron Sakatani, Mayor of the city of

Tokyo, who said in substance in a recent address: "Japan has come to a turning point in its history. Educators have taken off their helmets and surrendered to Religionists. My father was a Chinese scholar strongly opposed to both Buddhism and Christianity. Buddhism he regarded as an enemy to the State, and Christianity as wholly pernicious. It is not strange, therefore, that the leaders of the nation, both political and educational, determined on their policies with small regard for religion. For fifty years the attempt has been made to get along without religion both in education and in any endeavors for social reform. The attempt has been made for fifty years and has failed. It is now admitted that religion is essential to the life both of the individual and the nation. It means that a moral crisis in the history of the nation has arrived; that a great moral need is pressing, and it is recognized as a fact that this need can be met only by religion." If this attitude is typical it shows a radical change of front in Japan. It is well that many of the leaders of the nation already recognize the danger of the former trend toward irreligion.

As we examine the activities of the students of Japan in their intellectual, physical, social, moral, and religious life we become convinced of the insufficiency of a purely secular, materialistic education on the one hand, and of the inadequacy of the three historic religions of the past on the other to meet the needs of the student body or of the nation as a whole. Let us turn to Christianity, and especially to Christian education, to see if they have any solution to offer or any signal contribution to make towards meeting the needs of Japan and of her coming leaders in the colleges.

The aims of Christian education in Japan were thus stated at the Edinburgh Missionary Conference:

> The main aims of Christian education in Japan should be to serve the Christian community, to train Christian leaders for the Empire, and to put the Christian impress upon non-Christian students.[1]

Dr. Ibuka, principal of one of the leading Christian institutions of Japan, also well states the strategic aims of Christian education to his nation:

> Japan is accepting many of the elements of the civilization of the West and engrafting them upon its own civilization; and it is highly important that as widely and rapidly as possible the Christian elements should be so accepted and engrafted. . . . It will make a vast difference in the future of Japan, if now, in this crisis of its history, large numbers of young men and young women have lodged in their minds the Christian world-view and the foundation truths of historical Christianity. This will be emphatically true in the case of those who accept Christianity as the rule of their own lives; but it will also in large measure be true in that of those who yield to it only the assent of their minds. Education is yeast, and Christian education is Christian yeast.

Christian educators and institutions gave the first impetus to modern education in Japan. The growth of the latter for the first twenty years was marked.[2] There are at present, however, in Japan only twelve Christian schools for boys and girls of middle school grade, enrolling more than four thousand students. There are forty-five Girls' Boarding Schools of lower

[1] World Missionary Conference Report, Vol. III, p. 165.

[2] Total schools in 1878 30
Total schools in 1882 63
Total schools in 1900 133
Total schools in 1907 150
World Missionary Conference Report, Vol. III, p. 132.

PRESIDENT IBUKA AND FACULTY OF THE MEIJI GAKUIN, TOKYO

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grade, enrolling more than five thousand students. A great college like the Doshisha Christian University, founded by Neesima, has reached an enrollment of more than thirteen hundred. In that one university over two thousand baptisms have been recorded among their students. The Momoyama Middle School reports five hundred out of six hundred students voluntarily attending Bible instruction, while twenty have been baptized during the year.

The results of Christian education in Japan have pervaded the very life of the nation. The first result was to give birth to the Christian Church and to supply it with leaders and literature. It has also vitalized the new civilization of Japan with spiritual ideas. It has given a new conception of righteousness, of integrity and purity, of womanhood and the home, of private, family and national life. It has deeply influenced government education. It has led the way in the pioneer work for the education of girls, while its kindergartens were models and are still the best in Japan. Its influence on literature and national life has been marked. The literature during the Era of Seclusion was Buddhist in tone; during the present era it is Christian. Christian schools have produced a novelist like Tokutomi Kenjuro, a poet like Shimahaki Toson; and the editors of about twenty of the leading journals of the empire were trained in Christian schools.

Unfortunately, Christian education does not occupy to-day the same relative position of influence it possessed a few years ago. It has grievously suffered from the bureaucratic and uniform system of government education. The missionary institutions have not been able to keep pace with the heavily subsidized and recognized government institutions. As Miss Umé

Tsuda, an eminent educator, says: "To-day education in the mission schools is on the whole, grade for grade, below that of government and public schools." The causes of this weakness are lack of prestige and government recognition, lack of proper equipment, the inferior quality of many of the teachers, lack of co-ordination and union on the part of the missionary forces caused by denominational competition and the incompleteness of the Christian system of education. None of the higher courses entitles the student to be a candidate for entrance into the Imperial Universities. On the other hand, the Christian schools still excel in their moral and spiritual training, in the teaching of English and in better pedagogic methods.

The work of educational missions in Japan should be strengthened in various directions. One urgent need is for a Union Christian University. The Imperial University is not calculated to produce trained Christian leaders. A Christian university is needed as a corrective to the agnostic and materialistic tendencies of modern Japan, to meet the present revival of Buddhism, to unify and strengthen the Christian Church and furnish it with great leaders, as well as to give strength and completeness to the lower education at present conducted under Christian auspices. Such a university would be welcomed and recognized by the Government. It should, however, generously and wisely recognize and trust Japanese leadership. Two-thirds of the members of the board of control should be Japanese. If half are Anglo-Saxon this is likely to mean Anglo-Saxon domination and the possibility of denominational jealousies.[1]

[1] The commission on Education at the Edinburgh Conference states that "The control and administration of Christian schools in Japan should pass gradually but steadily into Japanese hands. The assistance

Christian missions can furnish a great contribution to the national life in the education of women. The position of women has changed with the social changes of the Meiji era. The former attitude of the Japanese toward women is stated in "The Great Learning for Women" which says:

> The five worst maladies that affect the female mind are: indocility, discontent, slander, jealousy, and silliness. Without doubt these five maladies affect seven or eight out of every ten women. Such is the stupidity of her character that it is incumbent on her to distrust herself in every particular, and to obey her husband.

The modern attitude is indicated by the words of Marquis Ito: "By educating our women we hope to insure greater intelligence in future generations," and by the later language of the Minister of Education in his official report in 1890: "Female education should be diffused over the whole country."

The Government, under Christian influences, began to provide girls' schools as early as 1872. Of later years, however, there has been a certain reaction against the adoption of the feminine theories of the West with their greater freedom and rights for women. Japan now boasts of 97 per cent. of girls of school-going age in the government institutions of primary grade. The Girls' High School course extends over four years.[1] The study of domestic science is wisely given a prominent place in the curriculum. Cooking, household work, sanitation and housing, the

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of foreign educators is still needed, but their position must be advisory and coöperative rather than controlling." Vol. III, pp. 159, 165.

[1] The subjects taught in the regular course are morals, the Japanese language, a foreign language (usually English), history, geography, mathematics, science, drawing, household matters, sewing, music, and gymnastics.

care of children, management and economy, household bookkeeping, sewing, and other useful subjects form part of a Japanese girl's education. They are also taught in methods of kindergarten and home education, manual work, knitting and embroidery. Thorough courses in gymnastics, games, marching, etc., are arranged for the girls' schools. Unfortunately, the chief lack in the whole system is the absence of ideal and spiritual elements. It is rare to meet any young woman student who is a sincere believer in Buddhism, but a daily occurrence to meet one who says: "I believe in nothing." Such schools as that under the able leadership of a Christian like Miss Tsuda, who was educated in America, exert a powerful influence in Japan. Out of 160 students in her school, 150 are in the Young Women's Christian Association, and 120 are in voluntary Bible classes, while the students teach about 200 pupils in four Sunday-schools and outside Bible classes.

It is evident, as we study the conditions of student life among both the men and the women that they are in an age of transition. There are many serious problems that confront Japanese students during this difficult period. There is the problem of choosing a life work or profession, more difficult in Japan than in America because the economic advance has not kept pace with the rapid growth of education, and there are not sufficient openings for graduates and students either in government employ, in the professions, or in business. The student must also face difficult moral problems caused by the conflict of new individualistic and occidental ideas received in the school with the old oriental conditions still prevailing in the home. There are also the problems raised by the conflicting claims of the three religions that confront the

Japanese student, and the questions raised as he faces for the first time the claims of Christianity. A typical list of questions and intellectual difficulties confronting Japanese students to-day will be found in Appendix C, and should be studied by anyone wishing to understand the problems of these students.

Let us ask in conclusion, What is the immediate need of Japan and of her students? As we study the moral and religious life of the students, and the conditions of life in the nation; as we recall the strength and also the weakness of the various systems of religion, is it not evident that Japan's deepest need is inward and spiritual, and that only pure Christianity can meet the need of this great nation, which has so noble a record of achievement during the present generation? From the attainments she has made in the material and intellectual sphere, she must now pass to the higher and more difficult plane of the moral and spiritual.

We who are followers of Christ in the West can endeavor to meet Japan's need by sending her some of the best men and women that we have to help solve her national problems. These workers should possess intellectual strength as well as deep spiritual life. A few of our young missionaries are inferior in intellectual ability and in culture to some Japanese Christian leaders. If you meet one of the modern pastors of Japan, such as Miagawa or Ebina, he is ready to discuss with you the latest issue of the Hibbert Journal, the newest book of Eucken, Bergson, Royce or James, or the danger of the writings of Nietzsche or Spencer to Japanese thought. How many of our American students could hold their own with these men?

It should not be thought, however, because Japan

has a few Christian workers of this grade that she no longer needs the missionary. Japan, strong as she is in many ways, will still need the help of the Christian nations. The day has passed when any nation, whether Japan or America, can live unto itself or by itself alone. It is probably still true that about two-thirds or thirty-four millions of the Japanese people, never have heard Christian preaching. The 962 Protestant missionaries and 700 ordained Japanese pastors are quite insufficient to reach this vast multitude. Only one in 272 [1] of the people are Christians, as compared to one in three in the United States. While there are only approximately 90,000 Protestant Christians in Japan, there is an army of 67,000 Buddhist and Shinto priests. A number of strong and carefully selected missionaries are needed for Japan. As President Harada of the Doshisha University says:

> Some may ask whether there is need of increasing the missionary force at all, and to this I unhesitatingly answer, Yes. Japanese leaders emphasize, and rightly, that Japan wants only carefully selected missionaries, spiritual prophets, intellectual experts, social service engineers. And with equal insistence and equal wisdom they plead for money from the West.

Not only evangelistic missionaries but teachers are needed both in mission colleges and in the government schools of Japan. More than seventy-five such Christian teachers of English have been placed in the government schools through the agency of the Young Men's Christian Association, which finds suitable openings for such men. They have as a rule been treated by the Japanese Government with great con-

[1] These figures include Roman Catholic, Greek Catholic and Protestant Christians.

BIBLE CLASS IN A STUDENT BOARDING CLUB, JAPAN

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sideration and are left free to use their leisure time in social service and other forms of Christian work. Greater still, however, are the opportunities for the instructor in a mission school or college. Here, too, the standards set must be very high and only men and women of the finest gifts should be sent by missionary societies into the educational life of Japan.

The very achievements which the Christian movement in Japan has already made should call us with fresh courage to enter this open door to-day. It will be remembered that during the 'eighties there was great enthusiasm for things western, including the Christian religion. During the 'nineties came a period of reaction and anti-foreign sentiment, owing to Japan's treatment at the hands of foreign nations. But to-day the Japanese students and people, sobered by the lessons of recent years, and realizing in their personal and national life the dangers of materialism and naturalism, are turning with deeper concern and openness of mind to consider the claims of Christianity. The three years' evangelistic campaign which is being conducted with such notable success throughout the nation and the recent call for 474 more foreign missionaries both show the deep realization of spiritual need on the part of the people themselves.

Dr. Dearing in the general survey for the year in "The Christian Movement in Japan" for 1914 says:

> No nation in the East is so well prepared for a great religious awakening as is Japan. There is a widespread and generally correct estimate of the value and character of Christianity. There is no special prejudice existing against Christianity which cannot be removed with far less difficulty than in any other Eastern land. The recent humiliation of the nation over the naval scandal and other national lapses and weaknesses have served to turn the mind of the nation

toward a source of strength which they individually understand far better than is supposed by people in the West. The present is an unusual opportunity for Christian propagation and progress. Famine and disaster and social problems are all adding their emphasis to the call of the hour for the nation to turn to God for help.

IV

THE NEW GENERATION OF CHINESE STUDENTS

As we give our consideration next to the student situation in China, we must, at the risk of some repetition, survey first the unique conditions in which that nation finds itself to-day. The same process of national awakening and revival of learning that we have seen in Japan is going on in China. Only here the movement is more sudden, more colossal and stands out in more violent contrast to the old order. China was slower to yield than other oriental nations, but when she yielded she moved, as it were, all at once. By a single edict the old classic system of education was swept away and a new and western system was soon adopted, at least on paper. China has seized the ideal of a Republic, of democratic and representative government, and has attempted confessedly to base this change, like all her previous life, on education; yet of necessity she lacks experience and trained supervisors, teachers, executive leadership, and efficient administration to accomplish this change immediately. There is a need of foreign teachers for both mission and government schools, of model missionary institutions in the strategic centers, of executive leadership and efficient administration, and of evangelistic missions, to teach the students and future leaders of the young Republic the same foundation principles of life that were brought to Europe by the early Christian missionaries from Asia. China stands

to-day at the crisis of her long history. The situation is urgent and imperative. What is to be done must be done quickly, for the door of opportunity may close, or partly close, as it did in Japan. This is the decisive decade of China's history and perhaps the turning point of her destiny. She is facing the most gigantic educational task ever attempted in a single country or by a single people. To educate one-quarter of the human race, where at present it is estimated that only one man in twenty-seven and not one woman in a hundred can read, is in itself a Herculean task.

An interview with Yuan Shih Kai convinced the writer that the President is himself the epitome of the present situation in China. He is a man of striking personality, winsome, powerful, and magnetic. With a clear black eye of great penetration and depth, a large head, a prominent forehead, close-cropped gray hair and moustache, and a short, stocky, active figure, he somewhat resembles Theodore Roosevelt in personal appearance. He is China's strong man to-day. Here is a great mind looking out of a body conditioned by its oriental environment; though medieval, conservative, Confucian, and Asiatic, it is at the same time broad-minded and progressive. Peering from the dark depths of those piercing eyes are two men, the old and the new. In his own personality he unites the two forces that are struggling for the mastery of this great land of China. Two eras meet in this man as the representative of a great nation in the hour of crisis: the ancient and the modern, the oriental and the occidental, the patriarchal and the patriotic, the autocratic and the democratic, the forces of the old order and of the new. There persists the old nature, born of an environment medieval, accustomed to paternal government, to absolute power and oriental

diplomacy and conservatism. But there is also a man born of the new period, who bade his soldiers throw away their bows and arrows and called to his assistance the finest German military drill-masters for the making of his modern army. He stands to-day, President of a Republic, maker of a constitution for ancient China, calling to his aid western advisers like Dr. Goodnow of Johns Hopkins and Dr. Morrison of the London *Times,* desiring reforms, progress, and uplift for his country.

The present time can best be understood if we realize that China is passing through a period of transition. Intellectually, she is passing from the age-long ignorance of the masses and the artificial classical education of the favored few to the beginning of an era of modern popular education. Economically, there is a transition from a simple agricultural stage to a new industrial and commercial era. Politically, she is passing from an autocratic to a republican government, from national isolation to a place in the great brotherhood of nations, from a conception of government that was paternal, patriarchal, and personal to one that is constitutional, statutory, and legal; and from an era of special privilege for officials and their retainers to one of justice and equity for all men before the law. Socially, China is passing from a civilization centered in and circumscribed by the family, to a new consciousness of national life; from the abject subjection of the individual under a crushing paternal system fixed by the worship of ancestors, into the rights of a new individualism; from the narrow limitations of class and clan to a new social consciousness and social service. Morally and religiously, China will pass from nominal conformity to a conventional ethical code to the growing realization of a

dynamic of higher righteousness, realized in a new relation to a personal God; from blind obedience to almost the last of the dying national religions to growing participation in the universal world-religion, with liberty of religious belief and worship. In a word, China is passing through a great transition, intellectual, economical, political, social and religious.

There are two contrasted views of the present situation in China. There are hopeless pessimists who point out the numerous discouragements. They maintain that the government is too autocratic and is centered in a single man; that all national, provincial, and local organs of self-government have been swept away in the recent rebellion; that the abolition of the Young China party has lost to China the leadership of the best brains and education of the Republic. They allege that there is a lack of a sense of law, of personal responsibility, of corporate action and of official honesty owing to the inheritance of the traditions of the Manchu Dynasty. They note the foreign encroachments in Mongolia, Manchuria, and Tibet, and the designs of certain foreign powers for further aggression in China.

A more just view of the situation is optimistic. We would not minimize any of the serious obstacles that confront China to-day. But there are great encouragements which stand out unmistakably to him who has eyes to see. The Chinese people persist and grow, after four thousand years of continuous history; democratic, self-governing in the family, the clan, the guild, and the province, with a vast capacity for compromise, adjustment, and passive resistance. The Chinese are still here and are here to stay. Never old, ever young, always rejuvenated, virile, strong and intelligent, changeless yet ever changing, pours forth

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this endless stream of life, outlasting twenty-four long dynasties, outliving kingdoms and empires that have fallen beside them. Under dynasties or democracies, under rulers autocratic or republican, under régimes paternal or patriotic, ancient, medieval, or modern, China has persisted and still persists.

The idea of democracy makes headway steadily in spite of drawbacks and apparent reactions. China now possesses a written constitution, which, if not advanced like those of the most democratic nations of the West, yet marks a long step in advance for that nation. With a strong bill of rights for the protection of the individual, acknowledging ultimate power in the people as a whole, with a strong and practical central Government, this constitution is pronounced by Professor Goodnow of Johns Hopkins as workable and on the whole well-suited to China's present needs. There is unmistakably a growing national consciousness.

Peace and stability are growing. Despite the absence of any foreign loan and the constant prophecy of China's imminent bankruptcy, the central Government is receiving money from the provinces and slowly getting upon its feet.

One of the most significant signs of the changing conditions in China is her new attitude toward Christianity.

As a concrete illustration of this let us note the change that has taken place in a single typical city in China. After leaving Peking and the North we made our way to Changsha, the capital of the once bigoted province of Hunan in inland China. When the writer first went out to the foreign field this journey took thirty-six days. The railway journey now takes about thirty-six hours with a good dining- and

sleeping-car service on a vestibule train. In writing the first edition of a little pamphlet on "The Supreme Decision of the Christian Student" about twenty years ago, the writer appealed for volunteers to enter this unoccupied province of Hunan, which then had more than twenty millions of people without a single missionary or Christian. This year as we entered the great gates of the ancient walled city, we saw the posters announcing the evangelistic meetings on the very notice-boards where a few years ago hung the posters that called for the killing of the "foreign devils." Here fourteen, or even four, years ago we might have been driven out by angry mobs; but what a change to-day!

As we came to the opening meeting there was a young missionary acting as gate-keeper who had first entered the city on Thanksgiving Day, 1898. Driven out himself from the city gate by the officials, he had come back a week later by another gate, only again to be forced out and driven down the river. The next year when he returned he was again attacked by the crowd, swung by his queue, beaten and driven from the city by an angry mob shouting "Kill the foreigner!" This year he opened the gates at the entrance to the meeting to let in the throngs of modern students who crowded to get tickets of admission to hear the message of Christianity. During the Boxer year the missionaries were driven out, and almost all their chapels and houses were destroyed. In 1902 two missionaries of the China Inland Mission were brutally murdered. Even as late as 1910, four short years ago, in the Changsha riots, the foreigners again had to flee for their lives, and their churches were burned.

What a contrast to-day! Near the Confucian

temple we entered a great pavilion erected for the meetings in the grounds loaned by the Governor himself. Three thousand students were admitted to the meeting by ticket, the Governor's band was in attendance, and his hearty message of greeting in approval of the meetings was read to the students by the president of the leading government college, who was in the chair. At the close of the meeting the band played "God be with you till we meet again!"

We came to the city in answer to a telegram from fifteen Confucian principals of schools and colleges inviting us to address their students. The editors of the newspapers also have coöperated and have opened the columns of the press to extend the message of the meetings. Seven hundred women students attended special meetings for women. In this isolated inland capital there are to-day more than eight thousand modern students in over thirty institutions patterned after the models of western civilization.

On the second day, after very plain talking on sin as the cause of China's present weakness, we had expected a falling-off in the attendance. Nearly half an hour before the time of the lecture, however, the doors had to be closed. We found over three thousand students crowded in the hall, and five hundred were gathered outside in an overflow meeting addressed by one of the missionaries. The question in every heart was: "What can save our country?" Our subject on this day was "The Hope of China." We asked the students whether they had anything that could save their country and make honest officials, merchants and students, but they were silent. For an hour we laid before them the claims of Jesus Christ in the appeal of His teaching to the mind, the appeal of His character to the heart, the offer of His power for the will. We

tried to show that He is able also to solve the social problem, to meet the test of universality in a Gospel valid for all men, and to give the dynamic of progress which China needs in that He brings us to God, the ultimate Power of the universe. As we went on to speak of Christ and the meaning of His cross and sacrifice, and referred to the martyrs of 1900 who had laid down their lives for China, there were tears in the students' eyes. Several hundred of these men came out the next day, in spite of the rain and the distractions of a Chinese feast-day, to be assigned to Bible classes.

The closing Sunday was a crowded day. Early in the morning we went out to address the students of "Yale in China."[1] Thirty-nine of these men took a stand before their non-Christian classmates to enter the Christian life. From the Yale meeting we hastened to the Governor's yamen to speak at his invitation before his staff and the leading officials of the province on what Christianity could do for China. The officials, gentry, leaders of the Board of Trade and of Education also gave us a reception and requested us to address them at another meeting. From the Governor's yamen we hastened to a church in the city to see the first two student leaders baptized who the night before had decided to take a public stand immediately for Christ.

We are now to consider the conditions that affect the life of the student classes of China. On their physical side they have not the same advantages or development as those of Japan and the West. It should be remembered that the Chinese were originally a vigorous and athletic people, and that for many

[1] Yale is conducting a large educational and medical mission in Changsha.

centuries ideals of physical strength were maintained. A hero was one who could lay down his pen and buckle on his sword, using either with equal skill. The educated man was an athlete as well as a scholar. No man was considered prepared for government service who was not skilled in archery and horsemanship. Among the ancient books are systems of athletic exercises which are wonderfully modern; boxing, horsemanship, archery and athletic games were popular. The *jiu-jitsu* had its origin in China. In the time of Confucius the student up to the age of fifteen had six duties in life; manners, reading, writing, arithmetic, music and athletics.

The change that has resulted in the physical deterioriation of the Chinese was brought about by a deliberate policy on the part of the throne. About thirteen hundred years ago the Emperor, fearing the growing power of the officials, initiated a system of examinations in which all tests of physical skill and endurance were eliminated. They were confined to severe literary tests only. About eight hundred years later the founder of the Ming Dynasty introduced further limitations on the type of literary composition, requiring a technique so artificial and difficult to master that efforts to excel in it completely absorbed the time of the scholars and excluded all physical recreation. The result was a gradual change in ideal. The typical scholar and official became a hollow-chested, anemic bookworm. The flowing silk robe became his dress, and the long fingernail the proof that he had devoted himself exclusively to intellectual rather than to physical exercise. The change in the ideals of the scholars meant a change in the ideals of the nation. No nation has ever been so completely in the hands of its literary class. Officials were drawn exclusively

from it. They determined the political policy and molded public opinion. When the physical ideal was lost to them, the physical decadence of the race was inevitable. So complete was the suppression of the athletic instinct that up to twenty years ago all interest in athletics, and even the play instinct in children, seemed to be almost dead.

Contact with the West, however, has brought a change. A new ideal of education and of life has appeared. The most popular gatherings in many of the large cities of China during the last five years have been the local and national athletic meetings. They have been promoted by Christian schools, by the Young Men's Christian Association, and by returned students from abroad who are teachers in government schools.

China is beginning to recognize her physical problems and to exhibit an eagerness to solve them. Owing to unsanitary conditions and the absence of scientific medicine, about sixty per cent. of the children die before they are two years of age. Plague and other epidemics are widespread. Owing to the lack among both the children and youth of China, of athletics and sports, coupled with a lack of sufficient nourishing food, the students of the nation possess less physical stamina to-day than those of the West. Tuberculosis sweeps off numbers of students and educated men. Apart from the desultory kicking of a football by a few students, games have not yet taken hold of the student life of China, except in the mission schools. Some schools have semi-military drill, a few have athletic fields, and a very few have modern gymnastic apparatus. During his last tour in China the writer was struck by the fact that college principals sometimes showed him gymnastic apparatus for indoor

and outdoor exercises and asked the name and the uses of the apparatus. With no physical director and no one to teach them either indoor gymnastics or outdoor sports, the physical life of most of the students is being sadly neglected. Where trained physical directors have entered the field they have had phenomenal successes. One American physical director visited a city recently for a short time. At the invitation of the Governor he was able to train a corps of leaders in outdoor sports and organized team play. He introduced athletics into seven regiments of soldiers stationed in the city; also among the younger government officials and among the students. The same man is training a large staff of Chinese physical directors and is sending them out to the various provinces of China. In the city where he resides more than 1,000 students and school-boys are engaging in indoor gymnastics or outdoor games under expert supervision. This is introducing not only a new physical manhood and a higher standard of social purity, but also new moral backbone and courage among the students. The solution of China's physical problem rests in no small measure with the trained physical director.

The social life of students in China is exceedingly meager. There is a striking absence of organizations providing physical, social and intellectual recreation. Returned Chinese students from America are always struck by this difference in the social life of China and speak of their own oriental students as bookworms. In the dormitories or hostels conducted by the government, there is often strict regulation and students are not allowed out at night. In private schools or among students who are not in supervised hostels the influences are often demoralizing. Student life in China is not a joyous thing and a happy mem-

ory as it is among students of the West. There are virtually no fraternities, no organized social life, and the monotony and hard grind of student life in cramming for examinations is often broken only by the immoral pastimes of gambling, drinking and impurity. Where life is cramped and denied normal expression, it naturally breaks out into the abnormal.

On the other hand, Chinese students possess a great capacity for friendship. They are frank, warm-hearted, sincere. In virtually every college in the West they have been able in a remarkable degree to adapt themselves to the new social conditions and enter fully into the entire student life.

The moral life of the students of China is based, theoretically at least, on the Confucian classics. Confucius himself believed in education predominantly for moral culture and with a view to social service, though this service was largely limited to official employment. This system had both an ethical emphasis and a social outlook. It rested, however, chiefly on an agnostic basis; it lacked the vital personal relation to God as Father, and it was without the mighty moral enthusiasm generated by the Gospel of Christ. In a word, this system has produced among the students of China perhaps the deepest moral consciousness possessed by the students of any non-Christian country. But while it has developed moral consciousness it has signally and pathetically failed to give adequate moral power and to develop moral character. Thus Confucian ethics teach honesty as one of the five virtues, yet the whole official life of the Government is honeycombed by dishonesty, "squeeze," and corruption.[1]

[1] His Excellency, Sun Pao-chi, the acting premier of China, said recently in an address to successful student candidates in an examination: "Within the past two years corruption has been worse than in

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With considerable influence these ethics teach prudential morality and social purity, but they fail to give the compelling motive and power to keep the students of China pure. With the coming of the Republic and the rejection of the old system of education there came a period of liberty and license, similar to that which followed the French Revolution, which was largely without moral sanctions and standards. The students formerly bowed low in obeisance to the tablet of Confucius at regular intervals during the scholastic year. This, however, for most was but an empty outward rite, lacking in moral power or uplift. Before going to his school the Chinese boy formerly bent low in deep reverence before his parents and again before his teacher upon entering the school. But now an evident lack of reverence, of discipline, and of respect for authority has come in with the new era. The Minister of Education speaks with alarm of the growth of immorality among the higher students of China. Lectures on ethics, based on the sacred books of China, have again been made a part of the curriculum in many of the government schools. The teachers, however, are often men whose lives are known to be in open contradiction to the precepts taught and the teaching is often formal, perfunctory and lifeless. Many of the government schools in China have recently welcomed Bible classes among the students, as a moral dynamic for character building. As one Confucian president of a large industrial school said: "We welcome these Bible classes because we believe they

any previous period of contemporaneous history." The failure of many members of the recent parliament to withstand the temptations to bribery and the yielding of many of the younger officials of China, who were recent students, to the old system of corruption inherited from the Manchu Dynasty, have proved a heavy blow and a deep disappointment to China's most earnest leaders.

will give our students the moral help which they need and which I feel myself unable to provide." A former Confucian director of education, a man of wide experience, said recently that the government schools were far behind the mission schools in the matter of their discipline and in the power imparted by the religious exercises and teaching.

While immorality is perhaps more widespread in Chinese student life than among students of the West, this is not to be wondered at. Before judging the students of any other land let the reader look into his own life and ask how far it is one of moral victory. Realizing your own fierce temptations, ask yourself what that fight would be if your faith in God as your Father, and in Christ as your Saviour, were taken away, together with the helps and restraints of a Christian community.

China's greatest asset is her deep moral consciousness; her greatest need is for moral power and character based on a vital religious life.

The thousands of native Christians who suffered martyrdom in 1900, and the multitudes who in the face of persecution refused to deny their faith, showed the material of which the Chinese character is formed. The splendid fight that China has made against opium is another proof of her moral consciousness and courage. Province after province has been declared free of opium. It was a deep humiliation on sailing from Shanghai recently to find that the only "open city" in China where opium is sold, fast and loose, is within the limits of the Shanghai municipality under the control of nominal Christian foreigners. Chinese leaders complain that, while within the native city opium shops have been exterminated, within the foreign settlement just across the street the opium shops have

been trebled, and that at the date of writing six hundred opium shops are selling $300,000 worth of this poison every week to demoralize their own people. Crime is increasing in consequence. It is maintained by these "Christian" men that they are within the law and within their treaty rights. They may be as much within the law as are the gambling hells of Canton or the traffic in the helpless blind girls of China for immoral purposes. Such facts, however, and the long and often shameful record of the treatment of China by foreign powers should make every western student resolve, as much as in him lies, to be a moral help and not a hindrance to the splendid body of China's students.

To understand the problems and defects in the religious life of the students of China we must recall the great religions which lie at the background of China's life.[1] Buddhism, together with ancestor worship, is still the religion of the common people of China, while, broadly speaking, Confucianism is the code of the educated. Consciously or unconsciously, every man in China is influenced by both religions, and to some extent by Taoism also.

The three religions of China are supplemental. Confucianism ministers to the moral man. Taoism deals chiefly with the problems of the spirit forces which play upon the present life of men, and Buddhism makes vivid the future life and thus appeals to the religious sense, to the imagination, and to devotion. Confucianism deals with the visible present, Taoism with the invisible present, and Buddhism with the invisible future. In the popular mind heaven and hell have been assigned to Buddhism, the

[1] For a brief statement of the religions of China, see Appendix D.

intangible relationships with the powers of darkness to Taoism, and the tangible relationships with fellowmen to Confucianism. The last has given the Chinese people their moral ideals; Taoism has created and fostered their superstitions and fear of spirits, while Buddhism has fed their aspirations for immortality.

In the present age of transition the average Chinese student is left with but little vital religion. The works of Darwin, Huxley, and Spencer from the West, and the influence of Japanese materialism, help to break down the little religious life that the student possesses. He is left, however, as the result of his home training, with a moral consciousness created by Confucianism, and with hopes and fears and religious ideas centering in the vague belief in one supreme God. On the surface of his daily life he may have swept away or crowded out all religion as superstition, but his heart is open and prepared and will quickly respond to an earnest moral or religious appeal. In fact, no students to-day are more open and responsive to the religious appeal than those in China.

In view of the unsettled state of affairs following the revolution, and aware of the obvious danger of a loose individualism and laxity in morals, a number of Chinese leaders have made an earnest effort, beginning in 1913, to revive Confucianism and establish it officially as the State religion. Mr. Chen Huan-chang, a graduate of Columbia University, after writing his college thesis in 1911 on "The Economic Principles of Confucius and His School" returned to China to give himself to the revival of the national religion. At present there are two tendencies in China and the Confucian revival may develop along either of these lines. The one tendency is rational, agnostic, and materialistic. The aim of this school is to eliminate

the supernatural and ridicule all religion as out-dated superstition, to deny that Confucianism is a religion, but to present it as a rational system of ethics and a sufficient basis for a materialistic civilization, in which Japan is held up as the model. The other tendency is to endeavor to strengthen the weak religious element of Confucianism and to worship either Confucius himself or one personal God. Judged by the analogy of the revival of other Asiatic religions, it is probable that we shall soon hear that the essence of Confucianism is the Fatherhood of God and the brotherhood of man, while large elements of Christianity will be appropriated and announced as thoroughly Confucian in origin or spirit. This is what has already taken place in the revival of Buddhism and Hinduism in other parts of Asia, and, in a certain degree, of Mohammedanism as well.

The President himself, observing the recent alarming growth of immorality and license, coupled with revolutionary tendencies, has endeavored to strengthen the religious basis of national life. He has accordingly revived the worship of Confucius and made Confucianism the recognized basis of national ethics. It should be clearly understood, however, that up to the date of writing, Confucianism has never been made the State religion. According to the edict of February 7, 1914, the President says: "The worship of Heaven and the worship of Confucius are officially authorized to be performed by the President or his deputy, by the provincial governors or their deputies, and by all people who may desire to do so. The liberty of the people in religion is proclaimed, and no State religion will be fixed." [1] Confucianism has sup-

[1] In a personal letter to Mr. E. W. Thwing of Peking, the President said: "The worship of Confucius is an ancient rite which has been

plied the mainspring of China's morality, stability, and national unity up to this time. With all its noble precepts it has, however, fallen behind the times. It lacks the one mighty dynamic of a personal God and Father of the individual, and of a personal Saviour, with the elements of power and progress which come from these great truths.

In spite of all that Confucianism has done for China, it is like a valuable watch which has run down and no longer keeps time. The revival of Confucianism, which has been a political rather than a religious movement, is likely to insert the powerful new mainspring of nationalism, patriotism and a reactionary, anti-foreign propaganda. It will not only make this ancient watch keep time, but it will drive it far faster than the correct time. This effort can prove at best only a temporary expedient. Christianity offers China the permanent solution of her religious problem. No truth of Confucianism will be destroyed, but all will be fulfilled in that which has come to complete it.

It is difficult, if not impossible, for a student of the West to realize the terrific mental problems created by the present religious situation which confronts the students of Asia. Even in the West student problems are difficult. But imagine what your own doubts and difficulties would be if to the present adjustment you must make in your own mental life in college, there were added the conflicting claims of Confucianism, Buddhism, and Taoism, which you were not wholly able to shake off and which your very

observed for many ages in China's history and has been handed down from ancient times. It has nothing to do with religions. Catholics, Protestants, Mohammedans, and men of other religious faiths find nothing to keep them from entering official life. If a district magistrate is unable, or does not wish to worship Confucius, the ceremony may be conducted by someone else."

patriotism called you to defend. This is the position of the average Chinese student. And to the bewildered mind of this storm-tossed college man there comes at once the challenge of a new and foreign religion, and of all the forces that are being brought to bear upon him by the materialistic writers of the West.

Against the background of political unrest and transition, of social change, of moral uncertainty, and religious upheaval at present in China, it will readily be seen what an enormous power and privilege lies in the hands of Christian educational missions. For years to come the Government will not have sufficient money to give an adequate education to even a tenth of the children and youth of China. For many years the Chinese will not be able to train a sufficient number of modern teachers. Neither have they, in view of the secular and non-religious education which they are forced to give, any adequate basis for morality or any dynamic for personal or national life. Here to-day is the magnificent opportunity of Christian missions in China. To educate the leaders of a growing national Church, to raise up men who can cope with the new situation and win and train the students, officials, and leading classes for Christ; to furnish teachers, doctors, officials and public men who are to mold the new order, to leaven the whole national life with new spiritual ideals, with the conception of the one true God and the one sufficient Saviour, offers a mighty present opportunity to the Christian educator in China.

Dr. Gamewell of China states that the total number of students in Christian institutions of all grades is approximately 138,937. Missionary institutions have increased since the revolution, while government in-

stitutions have decreased. There are about thirty-five missionary institutions known as "colleges" and "universities" in China. The highest of these would probably be reckoned as what we would call a Junior College, taking students about to the end of the sophomore year in western institutions. The total number of students in these missionary institutions is 3,689, but only about a thousand of these would be in the college classes. There are also 143 theological and Bible Training Schools preparing Chinese Christian workers. Dr. Gamewell adds: "I would say that the need of intensive work in the student body is unsurpassed by any need that confronts us."

By way of comment on Dr. Gamewell's statement it should be said that the Christian Church in China, for which the student classes must furnish the bulk of the leadership, is growing rapidly. To-day there are over 324,890 Protestant adherents. The Church instead of being wiped out has virtually doubled since the Boxer uprising. The Bible Societies have printed and distributed 46,400,000 Bibles and portions.

The increase of the Protestant communicants in China may be seen by the following table:

Protestant[1] Communicants:

1807	0	1876	13,515
1814	1	1889	37,000
1842	6	1900	113,000
1853	350	1910	196,000
1860	960	1912	209,737[2]

[1] The Roman Catholics report 1,421,258 Christians, with 448,220 catechumens and 2,224 priests.

[2] "Students and the World-Wide Expansion of Christianity," p. 521, taken from records of Continuation Committee Conferences in China by D. W. Lyon.

ONE HUNDRED AND SIXTY PERSONAL WORKERS OF THE FOOCHOW CAMPAIGN

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The increase in the membership of the Chinese churches has been sixteenfold, and in their working staff elevenfold in the last four decades. In their contributions the churches have increased thirty-sevenfold in the same period. At the present time an average of one new member is received every hour of the day and night, a fresh congregation of more than 200 new members is born every week of the year, and the ratio is constantly increasing.[1] For this large and growing Christian body it is the work of educational missions to furnish a strong leadership.

The present opportunity for Christian effort and especially for direct evangelistic work among the student and official classes in China is almost beyond belief. This has been illustrated by the recital above of certain recent events in Changsha. Let us close the chapter with a similar narrative concerning another city which we visited during our last tour in 1914. This was the city of Hangchow, the former capital of China, the southern center of classic culture and conservatism, which so long excluded the missionary and scorned the Gospel. Upon our arrival in the city we hastened to the modern theater where the meetings were to be held. The Confucian owners had granted the theater for three afternoons, cancelling an important theatrical engagement, thereby losing several hundred dollars a day, which was the usual rental. Inside the theater we found more than two thousand five hundred students, while outside two thousand more had been standing patiently for an hour waiting their turn to get in. After we had delivered our message to the first audience the theater was emptied and was instantly filled again, and the address was re-

[1] "Students and the World-Wide Expansion of Christianity," pp. 521-528, taken from records of Continuation Committee Conferences in China by D. W. Lyon.

peated. The military Governor, who was to have taken the chair, at the last moment was compelled to send his representative to open the meeting for him. After we had spoken frankly on the desperate need of China, the graft, corruption, and moral destitution of the country, we expected a smaller audience on the second day. On our arrival at the theater, however, we found it filled with twenty-five hundred students and the doors closed. Two thousand men were again kept standing in the street for more than an hour waiting their turn to get in.

The whole student body of the city, numbering four thousand in all, came out to the meetings, and in addition the officials and leaders of education and of trade. The Civil Governor granted a half holiday to the students for three successive days to attend the meetings, and on the second day his representative took the chair. That day several hundred students enrolled themselves as inquirers and agreed to enter Bible classes. Four years ago immediately after the meetings the principals and teachers of the government colleges forbade the attendance of the students at Bible classes and opposed our work. This year, however, these same principals invited us to a banquet, thanked us for helping them in their work for the students, and received cordially an address in which we asked for the opening of the government schools to voluntary Bible classes. On the third day the Governor invited us to a banquet and requested us to address the officials of the province. The Secretary of State for Chekiang after hearing the Christian message accepted Christ as his personal Saviour and joined the church the following Sunday.

The student classes of China, the men who are to carry her through the great crisis of her history, are

hungry for the message of Jesus Christ. But what if we fail them? A solemn warning has been given by Sir Robert Hart, who reorganized China's customs and financial system: "The fear of China's well-wishers is that western science will simply supply strength without principle, and bring in materialism without higher teaching, higher aims, higher guidance. If China accepts western civilization and knowledge apart from Christianity it will prove the greatest materialistic force the world has ever known." It was Sir Robert Hart's conviction that nothing could save China from partition by the foreign powers save the adoption of Christianity.

We view the impressive sight of these four hundred millions, representing one-quarter of the human race, beginning to move in solid phalanx from the ancient or medieval into the modern world, turning from the darkness of superstition toward the light of Christian truth, from economic poverty to the development of their vast resources, from a political autocracy to the ideal of Republican democracy, and from their changeless past to the unknown future. Will not many be led to give their lives to the solution of this great problem raised by the new education in China, which can be solved only by giving to China the one source of life and power, Jesus Christ Himself?

V

THE STUDENTS OF INDIA

India is a land of great importance and vast possibility. The mental ability of her students and the deep religious consciousness and spiritual capacity of her people give her distinction as a nation. The same revival of learning and the same resultant natural reconstruction which we observed in Japan and China are in process there.

The splendid achievements of the Indian people in the past, their response to higher education, the cooperation of the efficient British Government, under which this vast assemblage of peoples is unified, the encouraging mass movements toward Christianity among the lower castes, the presence of the largest Moslem population in the world, and the remarkable accessibility of the whole people to religious influence, make this a unique mission field. The time calls for a steady advance in the development of missionary education and Christian work among students. There is need of men to-day who, as true "servants of India," can lead this great people into the wonderful heritage that awaits them.

India, however, presents races more divided and therefore more difficult to deal with than those we have just been studying in the Far East. If solidarity characterizes Japan, variety is the characteristic of

India. Indigenous to India there are seven religions, 147 languages, and many races and tribes. These are again subdivided into more than 2,000 separate social compartments by the iron-bound system of caste. India is thus rather a continent than a single country. Yet the remarkable census of India is taken in a single night, between sunset and sunrise, gathered by more than a million enumerators, and made available for scientific study and application to the various problems of India.[1]

Before considering student conditions in detail, it is well to realize that the influence of western civilization is strong in India and that the nation is in a period of political and economic progress; for the men and women in the colleges are to lead their country through this period of awakening.

The achievements of the British Government in the material sphere in India have been enduring and remarkable. "The Statistical Abstract Relating to British India," and the "Statement of the Moral and Material Progress and Conditions of India" issued by the Government, review the progress of the decade from 1902 to 1912. These show that during this time India gained about twenty millions in population. Indians have come to the front in self-government. Not only have Indian members been appointed on the Council of the Secretary of State for India and on the Executive Councils of the Viceroy and of the Governors of the various Presidencies, but a large

[1] The total population of India to-day is as follows, according to the decennial census of 1911:

British India	244,267,542
Native States	70,888,854
	315,156,396

and increasing number of Indians are found on the Legislative Councils. These Legislative Councils are making the laws of India, self-government is growing in every province, and more than 700 self-governing municipalities are reported.

India has now a great railway system with 33,000 miles of road, which places her fourth in the world in mileage, ahead even of Canada and France. There are 76,000 miles of telegraph lines in effective operation. There is also an efficient post-office system, by which 965,000,000 letters and articles are handled in a year. India has 243,000 square miles of forests under more scientific management than those of America. Her splendid system of irrigation leads the world, with 42,000 miles of irrigating canals, which would stretch ten times across the United States from the Atlantic to the Pacific, and which have already redeemed more than 17,000,000 acres of waste land. An efficient medical department, with 2,700 dispensaries, treated last year 28,000,000 patients. Her trade increased tenfold during the Victorian reign, being now $1,450,000,000 in sea-borne trade, which places India first among the countries of Asia. In short, on every hand one sees evidence of the magnitude of the political and economic forces already at work in that vast country.

Let us now examine the intellectual, physical, social, political, moral, and religious life of the students of India as compared with the students of Japan and China. Indian students stand high in intellectual gifts. They are strong in memory and can, if necessary, memorize whole pages of a text-book for recitation or examination. As with most students, it is far easier for them to memorize than to think. India's leaders of thought, however, have produced

great systems of philosophy, usually with a strong pantheistic tendency, and have spent a lifetime in contemplation. They have produced rich and varied literatures, not only in the Sanskrit, which is now the dead classic language of India, but in the great vernaculars. They are strong in imagination. Both their prose and poetry are filled with vivid imagery. They are gifted also in language, being by nature very fluent speakers. Some races, like the Bengalis, excel in oratory. Under competent instructors they rapidly acquire foreign languages and their pronunciation is excellent. They readily learn the other languages of India; men of one district can acquire another language in a distant part of the country, and be working in it with more fluency after six months than the foreigner after two or three years. Indian students have not thus far shown a mental strength equal to that of Far Eastern students in the matter of invention, originality, or scientific investigation. Their whole training has developed the imaginative and speculative faculties and has tended to leave them defective in historical sense and in correct scientific observation. Accuracy of thought and speech have not as yet been widely developed. Many who are familiar with the students of India are of the opinion that, given an equal opportunity, they compare favorably in general mental ability with the students of any western country.

The favorite studies of college students in India are history, philosophy, and English. There are more students in history than in any other subject. Courses in mathematics and science are also well filled. As we have already seen, the emphasis in Japan has been upon primary, practical, and technical education: that in India has been upon higher education, special

attention being given to academic, literary, and theoretical courses.[1]

The physical life of the students in India has been sadly neglected. Life for the average student is one long, hard grind, broken by brief spells of rest, but with little physical recreation. Dr. Garfield Williams thus describes a typical day of a student in Bengal:

He gets up about six, and having dressed, which is not a long process, he starts work. Until ten, if you go into his mess you will see him "grinding" away at his text-book, under the most amazing conditions for work; usually stretched out upon his bed or sitting on the side of it. The room is almost always shared with some other occupant, usually with two or three more, mostly engaged in the same task, if they are students. At ten the boy gets some food, and then goes off to his college for about four or five hours of lectures. A little after three in the afternoon he comes home to his mess, and between three and five is usually seen lounging about his room, dead tired, but often engaged in discussion with his room-mates or devouring the newspaper, which is his only form of recreation and his only bit of excitement. At five he will go out for a short stroll down College Street or around College Square. This is his one piece of exercise, if such you can call it. At dusk he returns to his ill-lighted, stuffy room and continues his work, keeping it up, with a short interval for his evening meal, until he goes to bed, the hour of bedtime depending on the proximity of his examina-

[1] A glance at the following table shows a striking contrast with corresponding figures given in the chapter on Japan:

	Institutions	Students
Arts or Academic Courses	140	29,648
Medicine	28	4,222
Law	27	2,898
Engineering	7	1,609
Agriculture	3	267
Technical and Industrial	242	12,064
Commercial	12	1,543

Sixth Quinquennial Review of Education in India, Vol. 2, pp. 15, 256-260.

tion. A very large percentage when they actually sit for their examinations are nothing short of physical wrecks.[1]

Dr. Mullick, an eminent Hindu physician who has devoted himself to helping young students, says:

> The places where the students live huddled up together are most hurtful to their constitutions. The houses are dirty, dingy, ill-ventilated, and crowded. Even in case of infectious sickness . . . they lie in the same place as others, some of whom they actually infect. Phthisis is getting alarmingly common among students, owing to the sputum of infected persons being allowed to float about with the dust in crowded messes. . . . Most of them live in private messes, where a hired cook and single servant have complete charge of the food and housekeeping, and things are stolen, foodstuffs are adulterated, badly cooked, and badly served.[2]

Heretofore the physical training of the students of India has had but little attention. In her schools there is no adequate system of exercise, either in indoor gymnastics or in outdoor athletics. With little or no supervision, teaching, or leadership, athletics have not been widely developed. Attention to the physical needs of individual students has been almost entirely lacking, probably owing to inadequate facilities. There is a great need of more play-grounds: for instance, in Calcutta, for lack of space, only five per cent. of the students can enter field sports. Athletic interest is limited to a comparatively small number of students who play on their teams, while the great majority have little or no share in sports. There is a natural tendency to individualistic play, and absence of team-play is conspicuous in the athletics of the Indian student. There has been, however, a noticeable development of hardihood, a sense of fair

[1] Valentine Chirol, "Indian Unrest," p. 218.

[2] Ibid., pp. 218, 219.

play and *esprit de corps* among the students who have entered the teams. Owing to lack of exercise and other causes there is a great deal of physical weakness among the majority of students, with consequent fever, dysentery, and other sickness. The better physical stamina of the few students who have gone in for games has resulted in an increasing efficiency in study. Where trained physical directors under the Young Men's Christian Association or under the Government have given their atention to the development of gymnastics and athletics, the response of the students has been gratifying and the results beneficial, not only to health and physical strength, but to the development of character and manhood. The physical gospel of the West is urgently needed in India and throughout the whole of Asia.

In their social life the students of India are as lacking in privileges as in their physical life. Indeed, compared to the joyous student life in an American college, with its wide social friendships, class and college spirit, and enthusiastic athletics; with its "rushes," songs, excursions, games, and happy evenings among groups of students in the rooms and dormitories; with the fraternities, dining clubs, societies, the social life in college towns and the free, helpful intercourse between men and women students, the social life of the students in India or elsewhere in Asia seems poverty-stricken indeed. There is little organized social life among the students. Supervised hostels are strict and offer little social life, while unsupervised boarding-places offer students very little social pleasure, save in immoral surroundings. In government colleges there is practically no intercourse between students and professors. No home life is open to the student outside of his college. The great-

FOOTBALL ON THE NIZAM'S COLLEGE GROUND, HYDERABAD, INDIA

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est barrier to real social life is the caste system. Students of separate castes cannot dine together, and their differing customs and restrictions are a hindrance to friendship. In missionary and other colleges at the present time, however, there is a tendency to break down the strict limitations of caste, to interdine secretly, and to enter to a considerable extent into social life in the homes of missionaries and others.

The average student in India is handicapped by the fierce struggle with poverty. Although the annual college fees are only about $25 a year and the total cost of education for a college student averages less than $100, the vast majority have not the means at hand to meet even these small charges. It is very common for a family to go heavily into debt and mortgage their future to invest money in the education of a son, expecting that he will repay them after graduation. The high rates of interest, however, ranging from ten to one hundred per cent. a year, often place a millstone of debt about the neck of the student and his family as well. The writer knows of one widow receiving a salary of $2.25 a month who pays $1.00 of this for her son's education; also of a pastor receiving $12.00 a month who pays one quarter of this for his son's college education. Such instances could be multiplied by the thousand, for they are common in India. Some students have been compelled to beg for their fees, but this is not common. There are but few forms of remunerative occupation in which a student can engage in vacation time, but even these opportunities are not utilized with the same enterprise and hardihood that they would be by poor students in North America. The dignity of labor is not yet fully recognized in India and

there is almost no "respectable" form of employment whereby a student can earn his way through college. In fact, however willing he is to work, the ordinary poor student has no possibility of earning an education for himself. Some students have been known to study in the evenings under the municipal lamp-post near their houses. A dowry received from an advantageous marriage is often the only way by which a poor student can get through his college course.

The whole movement for social service, which is now spreading among the students of India (as among those of China and Japan), is encouraging. Stimulated first of all in the mission colleges and receiving, consciously or unconsciously, their motives and models from Christianity, the students of India are now taking a deeper interest in social welfare.[1] Indian students are now engaging in numerous forms of social service. Elementary education is being introduced among the poor and depressed classes, among the outcastes and in the villages; schools on a modest scale are maintained or aided by the students. A study of the improvement of village sanitation is being attempted. Simple lectures on public and individual health, the distribution of pamphlets on malaria, tuberculosis, typhoid, etc., St. John's Ambulance brigades, nursing societies, first aid to the injured, hospital visitation, and other forms of physical betterment, have also been taken up by the students. The study of the beggar problem, the problem of caste, and the uplift of the fifty million "untouchable" outcastes

[1] The excellent text-book prepared by Mr. D. J. Fleming on "Social Study, Service, and Exhibits," which is being used in so many colleges and voluntary classes in India, has furnished a model for similar text-books in other countries also.

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of India is also appealing to the student thought and action. Social reforms in the matter of caste, infant marriage, widow re-marriage, female education, personal and social purity, are also receiving attention. These forms of social service are encouraging and mark a new era among the students of Asia.

In the political sphere, student life has become somewhat more normal than it was a year or two ago. The unrest and political agitation of recent years, in which students shared conspicuously, has largely subsided. This unrest was caused by the conflict of new political ideals and aspirations created by western education, by acquaintance with English history and advanced political writers, by a growing desire for self-government, coupled with a natural antipathy to foreign rulers, and by the deliberate agitation of a few Indian political leaders under the remarkable liberty of speech granted by the British Government. Moreover, the beginnings of the gradual reconstruction of Indian society on a basis of individualism, as opposed to the joint family system, and the tyranny of caste, must necessarily result in political readjustment.

Back of the unrest of late years there has been a slowly gathering and deepening national consciousness.[1] It is through western education and the English language that this new national consciousness has come to India. When the leaders of the National Congress meet they express their political grievances and frame in English their program for social reform and political agitation as that language is the only medium of communication. From the few educated leaders,

[1] This growing national consciousness and the increasing demand for a larger participation in governmental control found occasion for open protest and violent agitation in the arbitrary partition of Bengal under Lord Curzon's government.

however, the movement has spread in the vernaculars through the great cities and out into the country districts, especially in Bengal. On the whole, however, political unrest has largely subsided, and the growing sense of nationalism which has come to stay in India is flowing in more normal channels of loyalty to the British Government. This happy change is due to the firm measures of suppression of open acts of sedition on the one hand, and, on the other, to the increasing measure of self-government given to the Indian people in Lord Morley's Reform Scheme, by which the enlarged Councils are becoming virtually little parliaments, with growing powers of self-government. The war in Europe came as a testing time and proved to be the occasion for the Indian students and leaders of all classes, both in British India and the native states, to show their loyalty to the existing Government by their splendid willingness, demonstrated in offerings of treasure and of life, to take their full share in the defence of the Empire. While a few Indian students dream of a Utopian independent state, under the leadership of their own caste or province or race, the vast majority look forward to India's becoming a self-governing member of the British Empire, taking her place beside Canada and having her due representation in an imperial parliament.

When we turn to the moral life of the students we find it defective. Among the causes for this may be mentioned the destructive effect of a purely secular education, the breakdown of the sanctions of religion, which rested too often on an irrational basis that crumbled at the touch of modern science, and the unhealthful environment of student life. As we have seen in a preceding chapter, the present Government of India desires to place the formation of character

among its scholars in the forefront of their policy. But pledged as it is to strict neutrality in religion, the hands of the Government seem to be tied, and they are confessedly unable to render adequate help to students in their moral and religious life. The home from which the student comes is lighted only by the dim lamp of Hinduism, with its superstitions and caste-ridden customs, and the teacher usually lacks the character and power to inspire the students and lead them into a life of moral earnestness and purity. It is here that the mission colleges find their great opportunity, and in them they can make an incalculable contribution to the moral life of India.

With regard to their besetting sins, the students of India are much the same as those of other countries. Impurity and dishonesty are their greatest temptations. As we study country after country in Asia, we are forced to the conclusion that no non-Christian religion gives an adequate foundation and sufficient overcoming power for the attainment of purity and honesty, both personal and national. A lack of an adequate sense of sin is one of the by-products of Hinduism. Truth is often conceived as a statement that is supposed to be acceptable to the one seeking information rather than as a statement of fact. A lie is not considered a sin, but rather a trifle or a joke. One student who, after his conversion, worked hard among his fellow-students, said that from his own personal knowledge, it was necessary to consider every student a victim of impurity until the opposite was proved. In many colleges the students will testify frankly to the ravages of impurity in secret, in social, and in unnatural vice. One student worker, from his own experience, testified that ninety per cent. of the causes of religious indifference were due to these

forms of impurity. Students of other lands are tempted and have their fierce struggles, but none are more severe than those of the students of India. The writer has in memory many cases of individual students whose lives were wrecked by these evils, and of colleges that were honeycombed with them; but it would be impossible to relate these instances. A full knowledge of them would stir the heart and appeal to the sympathy of every true Christian student in the West.

If we would understand the religious conditions of student life in India, we must make a rapid survey of the prevailing faiths in that land of religions. In no other country are there so many religions represented in such strength, held with such tenacity and discussed with such interest.

The present strength of the various religions of India may be seen by the following table:[1]

	1911	Gain or Loss in decade	Gain or Loss by per cent.
1. Hindu	217,586,892	10,439,866	+ 5.04
2. Mohammedan	66,647,299	4,189,222	+ 6.7
3. Buddhist	10,721,453	1,244,703	+ 13.1
4. Animistic	10,295,168	1,711,020	+ 19.9
5. Jain	1,248,182	− 85,966	− 6.4
6. Zoroastrian	100,096	5,906	+ 6.3
7. Jew	20,980	2,752	+ 15.1
8. Christian	3,876,203	52,962	+ 32.6
Total	315,156,396		

Hinduism is the religion of the vast majority of the people of India. It is also true that India is the largest Mohammedan country in the world, and that here, under the British Government, Mohammedans are more open to religious influence than in almost any

[1] Indian Census Report of 1911. Chapter on Religion, Vol. 1.

other country. It should be observed that the ten million Buddhists are virtually confined to Burma and the foot-hills of the Himalayas, and are outside of India proper. In fact, apart from the students of Burma and Ceylon, one never meets a Buddhist student in India. Although Buddhism to-day is powerfully though unconsciously influencing the students of both China and Japan, it died centuries ago in the land of its birth.[1]

With regard to the relative growth of religions, it will be noticed that while the Buddhists gained thirteen per cent., the Mohammedans six per cent., the Hindus five per cent., and while the Jains lost six per cent., the Christian community has increased by thirty-two per cent. If we confine ourselves to the Protestant denominations, we find that they have increased nearly fifty per cent. Thus Protestant Christians are increasing about seven times as fast as the population and ten times as fast as the Hindu community. Indeed, in the whole of India the proportion of Hindus to the total population has fallen in thirty years from seventy-four to sixty-nine per cent. During the same period the Christian community has increased about 200 per cent. According to the census, in the Punjab more than 100,000 Hindus have become Christians during the last decade, and the Christian community has increased there approximately 300 per cent. Including Christians of all denominations, the Christian community has doubled since 1881 and increased threefold since 1872.

The question may be asked: How has Western education affected the various classes of students in India?

[1] Among male students in the Arts colleges of British India there are 15,127 Hindus, 1,468 Mohammedans, 709 Christians, and 85 Buddhists. "Progress of Education in India," Vol. 2, p. 226.

The answer is threefold. (1) The majority of students can be characterized as broad, eclectic Hindus. They have a patriotic and national loyalty to their own religion. They condone or expurgate the obscene or objectionable elements, giving an allegorical explanation of the immoralities of their gods. With a growing tendency toward monotheism in thought, they still conceive of God through pantheistic mists which have not yet been dispelled and which blur or obliterate all clear-cut distinctions between God and man, right and wrong. This pantheistic tendency allows a place not only for one supreme God, vaguely personal or impersonal, but also for a pantheon of lesser gods, and for a multitude of conflicting and exclusive religious ideas and practices. In a word, the student's mind is filled with ideas old and new, true and untrue, in a confused mass, unrelated to the problems of his daily life. He is bewildered and urgently needs help.

(2) A few students have broken from Hinduism, at least in their secret mental allegiance, and have sought relief in some religion or reform movement which offers hope of escape. A few have become Christians. A much larger number have become secret disciples of Christ, or are deeply imbued with the Christian principles of social reform. A few take up the all-embracing eclectic doctrine of theosophy, which virtually receives everything from all religions except Christianity. A handful have entered the now impotent sect of the Brahmo Samaj, which is nothing else than unitarian theism. After a generation of trial, the total strength of the Brahmo Samaj is only 5,504; it is no longer needed as a refuge for Hindu non-conformists, and its protests against idolatry and other abuses have been taken up within Hinduism itself.

The Arya Samaj, however, is a much more flourishing and virile sect, based upon the two doctrines of monotheism and the infallibility of the Vedas. Their total strength is now 243,000, or two and one-half times what it was ten years ago. Strongly national, and often political, this reform movement is attracting many of the students in the north of India. It is usually strongly anti-Christian and anti-foreign.

(3) There is a third class of students, young men whose secular education has robbed them of their old religious ideals without giving them anything to supply their spiritual need. They have not the religious life of the simple people among the masses and have lost their great inheritance of the past. Their faith in the gods and ceremonies of Hinduism has been dispelled, and the growth of materialism and skepticism is evident among a number. A few students call themselves agnostics and eagerly devour the rationalistic anti-Christian literature now available in English. The tendency toward materialism is not nearly as strong, however, as among the students of the Far East. Although the figures are obviously incomplete, there were at the last census, as pointed out above, only seventeen persons willing to avow themselves atheists, and only fifty agnostics out of a population exceeding three hundred millions.

Hinduism conditions life for most of the students of India, and of all religions it is the most elastic, amorphous, and undefinable. Its religious ideal consists in the hope of return from the evil of finite individual existence to union with Brahma, the infinite Supreme Realty. The necessity of repeated births or reincarnations is attained by the exhaustion of Karma, the law of moral retribution for previous deeds.

Salvation may be acquired by the intellectual through knowledge of Brahma, by the mystical through devotion, and by the practical through good works or religious ceremonies. But the one obligation upon all Hindus is the observance of caste. Hinduism is usually pantheistic in its philosophical basis and expresses itself in a popular polytheism which combines the propitiation of evil spirits and local deities, inherited from the primitive animism of the country, with the worship of the pantheon of the gods of Hinduism. We gladly recognize every element of beauty and truth in Hinduism; but in a land where religion has conditioned almost the whole of life, Hinduism has produced India, and India is the one sufficient answer to Hinduism. We need not turn to the Krishna worship of Bengal, to its temple prostitution and other crying evils, which have poisoned the very springs of life for multitudes. Rather let us take it at its best. It has provided noble conceptions of God; it has produced religious men; it has conceived great systems, both of philosophy and religion; but after more than three thousand years of trial it has failed to produce the one great dynamic principle of life, which alone can uplift and satisfy the heart of India in its unquenchable thirst for God.[1] There is not in the world to-day a people by nature more deeply religious, more reverent, more affectionate, more noble

[1] Dr. R. E. Hume speaks of the satisfaction which Hinduism offers as "a belief in one unitary Supreme Reality, lying behind all phenomenal existence; a belief in the ideal of union with that Supreme Reality, as being the supreme goal of all existence; a belief in the continuance of every soul after death, with a sure retribution for the deeds done in the flesh; a belief in society with its complex structure as being a divinely instituted organism. . . . Hinduism appears woefully defective in providing no satisfaction for a number of insistent needs of modern progress, e.g., an obligatory standard of the highest moral character for

in their aspirations; but it is unmistakably evident that India needs something radical and transforming, and that nothing less than the great principles which produced the best in our western civilization are adequate finally to satisfy and uplift this land. One worker among students in India to-day estimates that more than three-fourths of the Hindu students are irreligious, Hinduism being chiefly a negative force which keeps them from social progress and having little connection with morality. While supplying a much weaker moral basis than Confucianism, it gives, however, a far stronger consciousness of God and of things spiritual. If only the old superstitions of its polytheism could be replaced in the Indian student's mind by the new content of the one God and Father of all, it would prove a great schoolmaster to bring them to the truth.

Mohammedanism has a strong grip upon its members, holding its students much more closely than does Hinduism. It possesses them largely as a blind obsession that everything within Mohammedanism must be right. With a strong sense of a personal God and of a moral law, very narrow and circumscribed, it fails to give victory over sin or to offer the power of progress which India needs.

Buddhism hardly touches the life of half of the Buddhist students, even in Burma or Ceylon. Later

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all persons, the possibility of a relatively prompt retrieving of past evils, a hopeful sense of continuous personal responsibility, a stirring incentive to individual initiative, a stewardship of gracious social service, an opportunity for present advancement in the social scale, a still unattained ideal for individuals and society in India, and honorable intercourse with the rest of the world who have not been born into any Hindu caste. These are religious needs, none of which are provided for by any orthodox form of Hinduism." "Will Jesus Christ Satisfy the Religious Needs of the World?" Robert Ernest Hume, p. 21.

in life these men will be Buddhists. In the meantime they are for the most part materialists. Their conception of Karma and transmigration gives them an easy-going and fatalistic view of life. In spite of its high ethical precepts, Buddism fails to give self-control, unselfishness or temperance, though it enjoins them. In Ceylon it has recently become quite active in its propaganda. One writer from that island says:

> Twenty-five years ago Buddhism was offering only a passive resistance to missionary effort. To-day it is establishing schools, founding Young Men's Buddhist Associations, publishing tracts, holding open-air meetings, publishing newspapers, and frequently adopting and adapting Christian doctrines.

Remember, too, that the Indian student is bound by the fetters of caste. To break this bond would mean the loss of everything he holds dear—home, relatives, means of support, the hope of proper marriage, and all social relations.

Perhaps we can better appreciate the problems, aspirations and struggles of many Indian students if we study the life of a typical student in a Madras college. We shall see how his education produced a social reformer, a man at strife with his old environment, yet who was not able to solve his own or his country's problems or to enter into the fulness of the new life without the one thing needful.

If we read between the lines, we shall get an insight into the life of the modern student of India in this period of transition, and catch a glimpse of the old system of education as well as the new. The powerful influence of a year in a mission college will be noted; but unfortunately, as in the case of so many, it was all too short to effect a complete transformation of life. The narrative is taken from a short

autobiography called "Thillai Govindan," and though much of the material had of necessity to be omitted, it is a true story, for the most part in the writer's own words.[1]

I was born in the village of Thillai, which lies in the Tamil country of South India. From time immemorial its Brahmin street of about fifty houses never has been trodden by the polluted feet of a pariah. Not a single Brahman in it defiles his hands with any labor; all that dirty work is done by the low-caste beings, who live in a state of chronic ruin, with their dogs, pigs and cattle in thatched hovels.

In these days, when a school is becoming more and more inconceivable without benches and blackboards, parallel and horizontal bars, books and slates, plastered floors and white-washed walls, a reduced photograph of a school of the old type may not be altogether uninteresting. The school I attended consisted of a single room about twenty feet by fifteen, formed by three mud walls, with the fourth side quite open.

I shall describe a day of my study there.—Four urchins, almost nude, were learning the Tamil alphabet. Some others were learning by rote the multiplication formulæ; a few more were writing copies with a steel-pointed iron style on palmyra leaves, which were used instead of paper or slate. A more vigorous fit of coughing than usual suddenly awoke the slumbering teacher, and rubbing his eyes, he got up, took his cane in his hand and administered a stimulating blow to each of the smaller boys without any partiality or exception.

The writer then describes how he made an excuse to escape from school for a time and stole some mangoes. Upon detection, for punishment he was made to hold on to a rope from the ceiling above steel spikes placed in the sand, while he was cruelly beaten by the old schoolmaster. He says:

[1] "Thillai Govindan," published by Natesan & Co., Madras, pp. 1, 23, 49, 131.

After the ninth blow I dropped down and fainted away, with my left foot pierced by one of the steel-pointed styles.

After leaving this village school of the old type he later entered a modern and more advanced government school. After entering college with his young uncle a year older, he writes:

I was till then an ordinary Brahman boy, performing my three daily ablutions faithfully, though without understanding them; generally believing in the gods of the Hindu pantheon and in domestic deities and ghosts; easily susceptible to the influence of the innumerable superstitions and traditions I had bowed to from childhood; and considering, for no patent reason, the institutions of caste, child-marriage, enforced widowhood, the subjection of women, the joint-family system, and the like as ideal ones ordained by sages and incapable of improvement or modification. All these opinions changed very soon in my young uncle's company, and I became, under his guidance, an ardent reader and admirer of the works of the American atheists, Ingersoll and Draper, and the English atheists, Bradlaugh and Mrs. Besant. Tyndall, Huxley, and Spencer also claimed my time and attention; but Ingersoll was my god at this perod. These were my Vedas and Shastras; and for pure literature, I read the novels of Reynolds with their exciting illustrations and became familiar with crime and vice. A sort of informal "free-thought meeting" was held weekly in the students' rooms and I attended it regularly and listened to the thunderous curses showered on the unseen head of the Almighty and witnessed the elaborate dissection and exposure of all our social institutions. I now had the sincerest contempt for all ancient institutions and customs.

During the next vacation my marriage took place. A slim, pretty-looking girl of about ten years of age was, after much shaking, whispering, and rubbing of eyes, made to do obeisance at my feet and was introduced as my fiancée. Her opinion of me was, of course, never asked nor considered,

and the marriage was arranged to take place within a fortnight.

As I was too young for any professional course, I joined one of the colleges and began to study for the Arts degree, and I took up mathematics as my "optional subject." In Madras, some of our professors were kind and others indifferent. But one great missionary teacher, the Rev. Dr. William Miller, in whose college I studied for one year only, left a lasting impression on my mind. He is by far the greatest scholar and teacher among them all. He left his dear land and dearer family in his youth and is spending his life in this distant and strange land with no other wife than the goddess of learning and no other child than his innumerable pupils. Leading the simple life of a lonely student, he saves a part of even his small wages and spends this and much of his ancestral fortune in improving his college and in providing for the needs and comforts of his beloved "boys." He has immense faith in man and in the spread of knowledge, and his heart is full of the milk of human kindness. In those days, his noble life of self-sacrifice and philanthropy shone like a magnificent beacon-light on a lonely rock amidst the young minds tossed about and floundering below in a dark and tempestuous sea of gross materialism, selfish utilitarianism and all-devouring unbelief. Now that I gaze upon that noble life of more than a generation in length, so rich and lasting in its effects, so pure and high in its aims, I thank my God that I had the privilege of being brought under its influence for at least a year.

After describing his fall into sin, he continues:

I had eaten of the forbidden fruit and its after-taste was unbearable. O the bitterness of that hour! I can never, never forget it. I felt I had irretrievably lost the immortal part of myself and that what remained of me was bestial.

I eventually studied for Law and in due course got "plucked" in the examination. . . . In a few short years, however, I attained the topmost rung of the ladder, redeemed my ancestral property, and was duly graced with the civic

honors of being elected to the District Board. My religious scepticism was purely speculative; so also were most of my staunch opinions on sociology and ethics; they had not the remotest bearing on my daily conduct. I was always fond of books and when Reynolds was discarded, Scott, Thackeray, Dickens, and George Eliot took his place. Carlyle's "Sartor Resartus" and Edwin Arnold's "The Light of Asia" were my greatest favorites. At this jucture I came across that epoch-making book, "Robert Elsmere." I became utterly dissatisfied with the life I was living and keenly remorseful for the precious years I had wasted in barren scepticism and doubt. I was sceptical not merely of all religious tenets and beliefs, but even of the very foundations of ethics and morality. Such a life became altogether unbearable, and, closing my office, I started on a tour, all alone, to think out the problem for myself.

One advised me to read the Christian Gospel and Thomas à Kempis's famous book; two others opined that a study of the Bhagavat Gita alone could set my heart at rest. Mohammedanism did not appeal much to me, though it was the latest religion and should have profited by all the rest that went before it. Buddhism seemed to me to be the most noble and most humane. Christianity, especially the Sermon on the Mount, came next, in its power of appealing to human sympathies; but it was badly handicapped by a narrow interpretation and an indiscriminating claim to wholesale revelation. Further, like Buddhism, its ethics were not literally practicable to any individual or nation desiring material prosperity and worldly success. While Christ taught his disciples to love their enemies and to show their left cheek if they were beaten on the right one, the national anthem of the most Christian nation in the word prayed to the very God "to arise and scatter their enemies and make them fall"; and all the Christian nationalities vie with each other in expanding their armies and perfecting the instruments of destruction and death. The Hindu religion was, as it were, a religion on a sliding scale, which you could adjust to anything. It ascended from the grossest fetishism to the most sublime and

subtle metaphysics. I only wanted some principle to guide me in daily life, a rudder to my bark, which would not appear monstrous to my reason. And this I found in that most amazing and perplexing book, the "Bhagavat Gita." Theosophical literature also formed a portion of my studies. I returned to my work, and in my belief, a better and a wiser man than I had left it. But doubts and fears obstructed at every step, while long-established habits and vehement desires pulled in the opposite direction.

In no non-Christian land is there a greater field for Christian education than in India. As we study conditions of life under the different religions how evident it is that Indian students especially need the help which Christianity can give them! And it can truly be said that Christian missions and Christian education are proving the most dynamic force for the uplift of India. An early emphasis was placed on Christian education by Carey, Duff and other leaders; and their policy has largely molded not only the subsequent mission work in India but the government policy of education as well.

Of the 186 colleges affiliated with the five universities in India forty-five are under missionary auspices. A larger proportion of Christians is receiving education than of other religious communities. In proportion to the numerical strength of the two communities, the number of Christian young men receiving a college education is four times as numerous as that of Hindus. Relatively eight times as many Christians as Hindus are receiving secondary education, and four times as many are enjoying primary education. Protestant Missionary Societies are conducting 13,204 elementary schools, enrolling 446,083 scholars, or about one-ninth of all the elementary pupils in India. The 146,729 girls in mission elementary schools

furnish more than one quarter of all the girls in the elementary schools of India. Missionary institutions have led the way in the education of girls and women throughout Asia.

In the thirty-eight higher mission institutions of collegiate grade 5,647 students are enrolled. They are divided as follows: Hindus, 4,481; Mohammedans, 530; Christians, 436; Sikhs, 92; Parsees, 79; others, 29.[1] In the mission colleges there are therefore only 436 Indian Christian students, as compared with 5,241 non-Christian students. This raises one of the great problems of missionary work in India. With such an overwhelming proportion of non-Christian students it is difficult to permeate and dominate the colleges with a thoroughly Christian atmosphere and influence. In view of the opinion of the Educational Commission at the Edinburgh Conference that the first aim of education is to train Christian leaders and the Christian community, the above statistics bring forward the question whether the education of non-Christian students is not receiving an undue proportion of the cost and effort of missionary education.

The results of Christian education have been far-reaching, both in the Christian and non-Christian communities, and have deeply affected the thought and life of India. Among these results, first of all has been that of the direct conversion of many of the notable leaders of India to-day. While the number of high-caste converts has been small, compared to the great mass movements among the lower castes, those who have been won have had incalculable influence upon Christian education, producing

[1] Year Book of Missions in India, 1913, pp. 270-276.

Christian literature and furnishing strong leadership for the Christian movement in India.

A second result of Christian education has been the diffusion of Christian ideas through the non-Christian students and among the non-Christian communities of the land. Unconsciously a new religious atmosphere and a new attitude toward Christianity have been created.[1] The conceptions of one holy God as father, of human brotherhood, of Christian moral ideals, and the impulses imparted toward a new political, social, economic, moral, and religious life, have all come largely from missionary education. The elevation of the outcaste classes and the transformation of whole communities in their intellectual, moral, and religious life have furnished a striking object-lesson to the non-Christian faiths, which have degraded or neglected these outcastes,

[1] Missionary statistics of necessity cannot take account of the great number of those influenced and permeated by Christianity who have not yet entered the Christian Church. As an illustration of this pervasive influence of Christianity, and an estimate of one of the leaders of the Hindu community, we may quote the Honorable Sir Narayan G. Chandravarkar, Judge of the High Court and Vice-Chancellor of the University of Bombay. "The great curse of our country is that we say and do not; we make professions, but do nothing practical to remedy the evils that we pretend to deplore. Let me tell you what I consider the greatest miracle of the present day; it is this: that to this great country there should come from a little island many thousand miles distant a message so full of spiritual life and strength as the Gospel of Christ. This surely is a miracle if ever there was one. And the message has not only come but it is finding a response in our hearts. The process of the conversion of India to Christ may not be going on as rapidly as you hope, or exactly in the manner that you hope; nevertheless, I say India is being converted, the ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought. . . . It is the little leaven that will in time leaven the entire mass." This man, according to statistics, ranks as a Hindu entirely outside the Christian community, yet he is typical of a large number of the leaders of India who are to-day deeply influenced if not dominated by Christian thought.

counting them as hopeless or unworthy of human effort. Entire communities who were before living in filth, in ignorance, in superstition, in devil worship, eating carrion and confined to the most menial work, if not to abject slavery, have been uplifted and are gathered to-day in relatively moral communities centering in the Church and the Christian school.

The enlightenment and uplift of womanhood are another result of Christian education. Missionaries have always led the way in the education of girls and have proved to India by an unanswerable demonstration that Christianity can educate and elevate womanhood; indeed, Christian education and Christian missions have given a new conception of womanhood to India and to the entire East.

Another influence of the work of mission schools and colleges must be mentioned. They have supplied an object lesson of the rightful place of religion in education. In India religion has ever been the dominant force in the life of the individual and the community. It has been the basic element of life, for religion has governed the existence of the Hindu from birth to death. Yet in this country, where religion is the dominant influence, government education has ignored or excluded it with disastrous results. Christian missions have been able to furnish a new religious basis for life and a demonstration of the value of religion in education. The present world-wide recognition of the necessity of the moral and the religious elements in education points to the unique opportunity and the imperative necessity of Christian education in India, as well as in Japan and China.

A result of educational missions which is of primary importance has been the training of leaders for

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a very large and rapidly growing Church. Christians of the West have been so much impressed by the remarkable revival in Korea and the encouraging movement in China that they do not realize that India has the largest number of Christians and is yearly adding the largest number of converts of any mission field in the world. To supply a well-equipped leadership for this rapidly increasing Church is a task of the first magnitude; and it is the distinctive task of educational missions.

It is impossible to compute the far-reaching influence of great missionary institutions like the Madras Christian College, the Wilson College in Bombay, the Scottish Churches' College in Calcutta and the Forman College in Lahore. A score of these missionary institutions have turned out a long line of leaders both in the Christian and the non-Christian community. In South India the American College at Madura, the Church Missionary Colleges in Tinnevelly and Kottayam, the S. P. G. College at Trichinopoly, the Basel German Mission, the Noble College at Masulipatam, and the Scotch Christian College at Nagercoil have had an honored history. In the north, institutions like the Arthur Ewing College, the Reid Christian College, St. John's, Christ Church, St. Stephen's, Serampore, and Bishop's College; and in Ceylon, Trinity, St. Thomas's, St. John's and Jaffna Colleges have all contributed to the efficiency of Christian education. It should be recognized, however, that the number is all too few, that the colleges are under-staffed, and not adequately supported.

The Christian Student Movement is ably supplementing the work of the mission colleges. There are at present in this movement forty-two Associa-

tions in the colleges, enrolling about 1,700 members among the men, while sixty Associations for women have about 2,000 members. This movement in India confines itself to colleges of university grade and its standard is exceptionally high. Twelve regular student camps are now held annually, with an attendance of about 600 students. In the literature it has produced, both for Christians and non-Christians, the Student Movement in India stands high among the movements in the World's Student Christian Federation. When it is remembered that the student classes represent the brains of India, and that they will lead the nation for good or evil, the importance of work among them can hardly be exaggerated.

The needs of the student work in India are pressing and imperative. Here is an opportunity to win these English-speaking students, to build up a strong national student movement, to train the leadership of a growing Christian community, to create a social consciousness for the social regeneration of India, and to establish Christianity as the universal religion in the greatest religious arena in the world. Perhaps nowhere else is the modern conflict of religions of greater importance and of greater intensity than in the Indian Empire.

VI

STUDENT LEADERS IN NATIONAL REGENERATION

In the great movement for national regeneration in each land in Asia college graduates and other educated men are leading the way. The modern education that we have been studying in Japan, China, and India has produced the leaders who are shaping the life of these peoples. As we have seen in our first chapter, educated men in the East have an even greater power than in western lands, and the uneducated masses are almost completely swayed and governed by them. Japan has been ruled by the educated Samurai, who form the brain of the nation. China has ever been dominated by her scholars, and since her revolution has been led chiefly by men of modern education. In India, past students and English-speaking graduates of schools and colleges hold a virtual monopoly of government appointments. The chief work, therefore, of the foreigner who would uplift one of these lands lies with its indigenous leaders. No number of foreign missionaries can ever completely evangelize any country. That must always be the work of the sons of the soil. As long as the work remains under foreign supervision and tutelage, it is in an artificial and temporary stage. To win and train self-governing, self-supporting, and self-propagating, indigenous churches is the objective of the missionary. If this is so, his first aim should

be to make himself unnecessary as soon as possible and gradually to place the supervision of the work in the hands of Christian national leaders. This is an ambition that may easily be lost on the foreign field, but nothing should divert the missionary from this settled purpose and fixed determination. He goes not to increase but to decrease, saying with his Master, "I am glorified in them."

In order to realize the value of this process and the great possibilities of the students of Asia, we shall in this chapter examine briefly the careers of several typical national student leaders who have molded the educational, political and religious life of their own nations. Let us note how they were won, the power they exerted, and the secret of their success. Let us note in particular the part that student leaders in each land have played in the sphere of education itself. Let us observe the part that Christian training played in building their own characters and empowering them for service.

The life which naturally stands out as typical of the higher Christian education of Japan is that of the first Japanese student who came to America and returned to introduce western learning into his country, Joseph Hardy Neesima.

He was born in Tokyo in 1843, of proud Samurai parentage. His father was the writing-master and steward of the prince of his province. The coming of Commodore Perry in 1853, when Neesima was ten years old, deeply stirred his boyish heart. The rumor of western civilization awakened in him an unquenchable thirst for knowledge, and he began to study day and night. His prince objected to his study of foreign languages and he was repeatedly flogged. Sore at heart and sick in body, he persisted

in his quest of foreign knowledge. Determined to go to the nearest seaport, Hakodate, to seek knowledge, he left his family with tears. One night in 1864, at the age of twenty-one, the young patriot, disguised as a servant and with his bundle on his back, sallied out into the darkness and crept on board an American schooner just sailing from Hakodate. He swallowed his pride of birth, and did servile work on deck to earn his passage. In Hong-kong he sold his precious sword and bought a New Testament in Chinese.

Upon his arrival in Boston, Neesima's heart sank within him, for he had no friend to whom he might turn. But the owner of the ship, Mr. Alpheus Hardy, hearing of him, generously received the young man and became responsible for his education. Neesima went first to Phillips Academy at Andover, and here for the first time he fully realized his sins, publicly accepted Christ, and united with the Church. After his college course at Amherst, which he finished in 1870, he entered Andover Theological Seminary. In 1872, the celebrated Japanese embassy, consisting of Messrs. Iwakura, Ito, and others, came to Washington to study American institutions. Neesima acted as their interpreter, as the embassy studied the educational system of America. Later he accompanied them to all the capitals of Europe. When the embassy returned home he was urged to go along with them. He could have entered on a brilliant career in government service in Japan, but he says: "I had a day dream to found a Christian college. I used to express my intense desire to found it. I kept it within myself and prayed over it."

In 1874 Neesima returned to Japan, after ten years' absence. When urged to take a permanent govern-

ment position by his old friends in the embassy, he replied:

> Suppose I should take a government position, how much benefit could I give to Japan? Certainly very little. On the contrary, if I educate my young men and women here in this place, and produce hundreds and thousands of Neesimas who can work for this country, it will be of some benefit. This is the aim of my life.

On visiting his former home he took down all the paper, wooden, earthen, and brass gods from the shelves and burned them. He preached the Gospel to the crowds who assembled at the door, and finally helped to organize the first Church in the interior of Japan. He now turned his attention to the founding of a Christian college. Kyoto, which had been the stronghold of Buddhism and Shintoism in Japan for a thousand years, was selected as a center, although it was then closed to all missionary activity, and no foreigner was allowed to enter it. The name "Doshisha," which means the "one purpose company," was chosen for the college, and the school opened in 1875 with seven boarders and one day scholar. Neesima now had patiently to encounter years of opposition and obstruction, from the community, the Buddhist priests, and the local officials.

His influence on his students was powerful. At home or abroad he prayed for them unceasingly and often with tears.

In 1884, exhausted by the strain of nine years' opposition, he started for Europe and the United States to take a rest. On the journey to America his health became very poor, as had been the case in Japan, and he was unable to sleep for nights together. "I cannot be free," he said, "from thoughts of

Japan. I am a prisoner of Japan. I cannot write without shedding many tears. My heart is constantly burning like a volcano fire for my dearly beloved Japan."

In 1889 he had an attack of peritonitis. Word was telegraphed from his sick-bed to the college, and the students, with prayers and tears, pleaded with God that his life might be spared, if it were His will. But Neesima knew that the time of his departure had come. Calling his friends and family about him, he dictated his last word regarding the school and the Missionary Society. On his deathbed he had a map of five provinces spread out before him, and marked out in colors on the map the strategic points and the unoccupied fields in Japan. As he did so he became greatly excited, and his friends had to check him. When a mattress was brought, he objected, saying that he was not worthy to die so comfortably. After bidding farewell to each of his loved ones, he gave directions that no monument should be erected for him. He said: "I leave the world with a heart full of gratitude. I have been able to do so little, owing to my health. The future object of the Doshisha is the advancement of Christianity, to train men who shall live for their country. The utmost care must be taken that the foreign and Japanese teachers may be united together in love, and work together without friction." After reading the third chapter of Ephesians, he died, with the words, "Peace, joy, heaven," on his lips. It was on January 23rd, 1890, that he breathed his last. His body was brought to Kyoto, and about seven hundred of his students assembled to carry the beloved remains to the college and to the grave. They would allow no one else to have the privilege. Students of other institutions

came in numbers; seventy graduates of the Doshisha from all parts of the empire, hundreds of Christians from various places in Japan, together with the governor, the officials, the governor of the neighboring province, and a delegation of the Buddhist priests from Osaka, all gathered to honor this Japanese patriot. The procession extended through the streets a mile and a half long, as they marched through the snow and wound up the mountain-side to a beautiful spot overlooking the city, to bury the man whom the Buddhists described as "the head center of Christianity in Japan."

We may take Mr. Chang Po-ling as a typical educator who is helping to mold the young Republic of China. After his training in the Imperial Naval College he resigned from the navy, feeling that China's deepest need was that of modern educated leaders. He joined Mr. Yen Hsiu, the head of China's Imperial Board of Education, and worked with great enthusiasm to build up model institutions within seven years. The number of students in the province of Chih-li rose from 2,000 to 215,000.

The writer never will forget sitting with Mr. Chang till nearly midnight one evening as he told the story of his own conversion. With Mr. Yen's aid, he had opened a model educational institution in Tientsin. The number of students increased rapidly until at present more than 700 are enrolled, some of them from the most distant of the provinces of China. In order to introduce teaching in English and in modern science, he sought the aid of Professor Robertson, lecturer and science expert of the Young Men's Christian Association. While lecturing in his college, Professor Robertson gradually won his confidence and friendship. Through the materialistic

writings of Huxley and Spencer, Mr. Chang, though still holding the Confucian system of morality, had become an avowed atheist. He was also deeply pessimistic, as he saw the suffering and sorrow about him and signs of the disintegration of the great land that he loved. Turning to Robertson one day he said: "Where do you Christians find such hope and peace and power?" Robertson said: "Mr. Chang, let me introduce you to my great unseen friend, Jesus Christ," and that day they began the study of the Bible, taking up first the problem of human suffering from the book of Job, and then the solution found in the life of Christ.

After some months Mr. Chang was appointed on an important commission which was to visit the United States and Europe for the purpose of introducing certain reforms in China. Before his departure Robertson invited him to spend some days in his home. One day Robertson said to him: "Mr. Chang, you have studied for months the life and teachings of Jesus Christ. Are you ready to make the great decision? Can you kneel with me and offer the first real prayer of your life?" Mr. Chang said that as he knelt to pray it seemed as if a great light filled his whole being. I could not but think of the conversion of Saul of Tarsus on the Damascus road. All that night he could not sleep for joy. He said he had been like a man adrift on a dark and shoreless sea without chart or compass, but now he knew where he was going. The next day he hastened to Tientsin, called together his family and friends and boldly told them that he had decided to become a Christian. He then went to his college and called together the students, the teachers, and finally the Board of Directors. Then the young man with his

winsome manner, delicate courtesy, and burning enthusiasm that always characterize his utterance, opened the Scriptures and told them why he had become a Christian. He said he could no longer bow to the tablet of Confucius and must resign from the college. The following days were spent with the officials in Peking, especially with his nearest friend, the Commissioner of Education. After telling him fully about his experience and decision, the Commissioner said: "Well, be a Christian if you must, but be one in secret; do not resign your college position, we cannot spare you. Simply bow to the tablet of Confucius; it is only an empty outward form, and you can believe what you like in your heart." But Chang stood firm and with his attractive smile said: "A few days ago One came to dwell within my heart. He has changed all life for me forever. I dare not bow to any other lest He depart." When urged by some of his Christian friends to be more cautious, he said boldly: "I want everybody to know that Chang Po-ling has become a Christian."

After journeying through the United States and Europe, visiting our leading colleges and institutions, examining our fisheries and our systems of education and commerce, Mr. Chang returned to make his report to the Government. He was baptized and boldly took his stand as a Christian. He was called to become the President of his old institution and occupies that position to-day. In addition to the college in Tientsin he acted for a time as principal of the Tsing Hwa College in Peking, which is training all the future leaders whom the Chinese Government is sending to America for their education under the Boxer Indemnity Fund. Mr. Chang is probably the greatest Chinese educator in the north. He has that

rare gift of inspiring his students not only with an enthusiasm for study, but also with moral earnestness and an enthusiasm for service which sends them as leaders and reformers out into the new China. One can recognize his students wherever they are found. Like the famous Dr. Arnold of Rugby, he is an inspiration to the students who study under him.

Within the last three years a church has sprung up at the feet of this great layman. Already it enrolls about three hundred members, won chiefly from the students and leading classes. Many of the students and teachers of his own institution have been baptized. During the evangelistic campaign in his own city he took the chair night after night and swayed that great audience of two thousand students as he boldly and yet winsomely witnessed for Christ. Even the non-Christian students broke out into applause again and again as this long-loved leader told them of the possibilities of China's regeneration through the power of Christ.

Though frail in health, Mr. Chang finds time for work as a leader in civic, educational, and national movements. He is typical of the Christian leaders of China today, who are being won out of the colleges through the student movement, who are training the rising generation, molding the character of China's students and furnishing the leaders of the Republic.

India, no less than Japan and China, has produced great Christian leaders in the sphere of education. The early converts won by Duff in Calcutta, Wilson in Bombay, Miller in Madras, Noble in Masulipatam, and the scores of educational missionaries who have followed them have led in the great movements of modern education, of social reform, of political legislation, of moral uplift, and of religious reformation

which have produced the new India of our day. Space forbids an adequate account of the lives of men like Principal S. K. Rudra, the head of St. Stephen's College in Delhi; of Mr. S. K. Datta, the student leader and educationalist of Lahore, who has rendered such conspicuous service to the student movements both in India and Great Britain, and of a score of other young Indian Christian leaders who are making history in India to-day. And though we forbear to write here the lives of these young men, they are being written in the hearts of the students whom they are teaching and training, and in the history of their country.

The native Christian leaders in Asia number many who, like Neesima and Chang have been prominent in shaping the national system of education in each country. To an even greater extent they are shaping the political destinies of Asia. In Japan, for instance, although the Christians number fewer than one in two hundred of the population, they have four times their proportion of members in the various sessions of the Imperial Diet, and furnish an undue proportion of the statesmen, officials, officers of the army and navy, and leaders in every department of political life.

As typical of such national leaders in India we may take the life of Kali Charan Banurji. The writer counts it one of the privileges of his earliest years in India to have known this great leader. He has never forgotten his wise counsel, his friendly sympathy, or his many acts of kindness. Banurji was born in 1847 of one of the proudest families of the priestly Kulin Brahmans. His grandfather, as a priest, had fifty-four wives. At the age of eight, in the temple of Kali, young Banurji was invested with the sacred Brahman thread and became a "twice born." A bril-

liant student, he was ready for the university at twelve, and won an entrance scholarship at thirteen. He finally entered the Free Church College under the great Dr. Duff. In 1865 he was the honor gold medalist in the first B.A. class that was graduated from the college, and was immediately appointed a professor in the institution. The next year he won his Master's degree, standing alone in the first class in philosophy and winning the university gold medal.

His religious impressions date from the day of entrance into Duff's college. The prayers of the great Scotch missionary moved him profoundly. One day, on hearing from the boy that he had lost his father, Dr. Duff said: "Why do you not accept God as your Father?" Though a bigoted Hindu, Banurji now began to study the Bible, testing the promise of John 7:17: "If any man willeth to do he shall know," a passage which probably more than any other has helped to lead oriental students out of darkness into light. By personal work two Christian fellow-students influenced young Banurji, meeting in an old jute-mill for Bible study and prayer. Of his conversion Mr. Banurji says:

> When eventually I was led to the Saviour, I owed my conversion under God to close personal intercourse with one of my professors, a medical missionary now in glory. The missionary had endeared himself to my whole family, and was always welcome to visit me, and pray with me and for me by my bedside when suffering from illness.[1]

One day, determined that he would become a Christian, he put off his sacred thread, but upon falling asleep he saw his mother in a dream imploring him to put on his thread again. Upon awaking he

[1] B. R. Barber, "Kali Charan Banurji," p. 17.

did so, and for six months continued the terrible struggle with his conscience. At last he gained courage and threw his sacred thread into the lake. Then came a long struggle with his family, who finally cast him out; but young Banurji remained firm in his new faith.

For fourteen years he continued as a professor in the Free Church College, and then entered on the practice of law. The leading speaker in all Bengal, preaching in the churches, teaching Bible classes, delivering apologetic lectures, conducting open-air meetings in the parks of Calcutta almost every Sunday throughout his long life, Mr. Banurji was an indefatigable witness for Christ. He also started a weekly newspaper, the *Indian Christian Herald,* and maintained it for thirty-three years.

By 1877 he had become a notable figure in public life. He was one of the greatest orators in the country, even though India is a land highly gifted in speech. A translator of the Bengali New Testament, a worker in his Church, Chairman of the Indian National Council of Young Men's Christian Associations, representative for India on the World's Student Christian Federation, a leading Christian reformer in the fight for purity and temperance, Mr. Banurji took the lead in every branch of Christian service. In 1885 the Indian National Congress was organized, and he became one of the trusted leaders of this Indian political movement. A fellow of the University of Calcutta, he became Examiner in Philosophy and the Registrar of the University in 1904. He was also lecturer on law in two colleges. He was twice elected as Commissioner of the Municipality of Calcutta, and was on the Legislative Council of the Lieutenant-Governor of Bengal. With Mr.

J. Campbell White he inaugurated the work of the Young Men's Christian Association among the students of Calcutta. In 1905 he joined with the two other leading Christians of India, Sir Harnam Singh and Professor Satthianadan, in calling together the Christian leaders of India. On Christmas Day, 1905, they organized the National Missionary Society of India, "to evangelize unoccupied fields in India and adjacent countries, and to lay on Indian Christians the burden of responsibility for the evangelization of their own country and of neighboring lands. Founding no new denomination, but preserving the strongest loyalty to the churches, soliciting no funds outside of India, but laying the burden for India's evangelization on her own sons, the society was organized on a sound and safe basis."

With failing strength, he carried on his great work to the last and died peacefully in 1907. About 1,500 persons attended his funeral, including Sir Andrew Fraser, Lord Radstock, the Lord Bishop of Calcutta, and several judges of the High Court. Sir Andrew Fraser, Lieutenant-Governor of Bengal, says: "Kali Charan Banurji was always in the presence of God. He was always walking with Him in spirit, in purity, in righteousness, in truth, in sincerity, in loyalty, and in love. . . . He was a man who made his mark in many departments of work in Bengal: a distinguished graduate and servant of the University, a successful advocate and able teacher, a valuable member of the Corporation of Calcutta and of the Bengal Council, a keen though not an extreme politician, deeply interested in the cause of purity, temperance, education and social reform, a strong supporter of the Young Men's Christian Association, and a beloved and trusted leader in the Church of Christ."

Mr. B. R. Barber well sums up his life in the title of his biography: "Kali Charan Banurji, Brahman, Christian, Saint."

Following Mr. Banurji scores of young educated Indians are taking their place in the political life of India. Its enlarging councils are virtually small parliaments, and the increasing measure of self-government granted to India is furnishing a place of leadership and power to numbers of young educated Indians.

The young men of China are facing even greater problems in the political crisis which now confronts their giant young Republic. As typical of these leaders we may take the life of Mr. C. T. Wang. He was the son of a humble preacher of the Gospel and was trained in a Christian home. He was called to the difficult post of leadership as Secretary of the Young Men's Christian Association among the 15,000 Chinese students studying in Tokyo. Later he came to America and graduated with honors at Yale. While in this country he was the leader of the Chinese Student Movement, and his notable addresses won him a host of friends among the students of the West.

After his return to China he became the National Secretary of the Young Men's Christian Association, as Mr. Fletcher Brockman's associate. In 1911 China's revolution broke out. Hearing the call of duty, he said at once: "I must go to the front. This is the hour of my country's need. The revolution may fail, or it may succeed. If it fails I could never forget that in the hour of the nation's need, at the crisis of her fate, I did not put my life upon the altar. Should it succeed, I should then have waited until there was no longer any risk, and I should have had no part in China's fight for freedom. No, I must

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join the movement when there is a chance to die." He served with conspicuous success during the revolution as a leader in the Red Cross work, a member of General Li's staff, and Acting Minister of Foreign Affairs under his provisional government. He became one of the representatives who brought about peace between the contending forces and led to the establishment of the Republic. Under Dr. Sun Yat Sen he occupied important positions and became his personal representative. He was elected to the National Senate and became its Vice-President, withdrawing his name from the nomination for the Presidency of the Senate in order that he might work for peace and unity. Later he was appointed Acting Minister of Commerce in Yuan Shih Kai's Cabinet. When the parliament was dissolved he threw himself with his old fervor and zeal into active Christian work. He is probably the leading Christian statesman in China to-day, and perhaps the greatest orator in the Republic. Scorning all effort at effect and empty rhetoric, he speaks with an impassioned appeal which sways the audience he addresses. It is Mr. Wang's conviction to-day that China's material bankruptcy is caused by her moral bankruptcy, and that that in turn rests upon her deep religious need. A born patriot, he believes that China's greatest present need is for moral leadership, and that the one hope of China centers in Jesus Christ and in Christian character. At the close of a great campaign during the recent meetings he said: "Give us a decade and we can have the leaders of China for Christ." Such men are the hope of the nation in this hour of its crisis, and to win and train such men is the greatest work of the missionary.

As another instance of a leader in political life we

may mention Mr. Wen Shih-tsen, the Minister of Foreign Affairs or Secretary of State for the Chekiang province. During our visit to the capital at Hangchow, the military Governor, the civil Governor, and the officials of the province invited us to a banquet. After dinner the Governor requested Mr. C. T. Wang and the writer to address them. We then spoke of Christ as the only hope of China. In closing we quoted the instance of Sergius Paulus, the Roman Governor who believed when the Gospel was presented to him. Two men stood out as leaders in that group, the young Governor, less than thirty-five years of age, and his young Secretary of State, Mr. Wen. A few years ago Mr. Wen was a Confucian agnostic, knowing little of Christianity. With the Governor he was one of the leaders of the revolution that made China a Republic. Side by side the young Governor and his Secretary of State had carried on the great fight against opium, until recently they celebrated the absolute prohibition and cessation of this evil in their province.

After stating the claims of Christianity, while Mr. C. T. Wang, who was interpreting, was speaking with the Governor, the writer went over to the young Secretary of State and said to him: "Nineteen centuries ago, one named Philip told this good news to an official like yourself, but who was an Ethiopian. When he heard this message he said at once 'What doth hinder me to be baptized?' You too have now heard the Christian message: why should not you also become a Christian to-day?" Mr. Wen replied: "Christianity is true. Some day I will resign from public office, retire into private life, and become a Christian. Now it would complicate my official position." We replied: "Now is the day of salvation for

China. This is the decisive decade of your country's history. We do not want monks to retire into private life but men who can live for Christ in the midst of the temptations and corruptions of public life at present in China. Why not become a Christian now, while it is needed, and now, while it is hard?" Instantly he replied: "I will!" The next day he rose before the whole theater full of students and boldly told them that he had decided to become a Christian. The very next Sunday he went down to the little church to be baptized and publicly confessed Christ. At his baptism he said: "I do not know what will follow after I take this step. I may lose my official position, and I may be put out of office. But I take my stand to-day for Jesus Christ in this church, believing that only by organized Christianity, only by the Church of Christ, can we save China. A thousand of our students in the theater this week have promised to join Bible classes and study the life of Christ. I wish to lead them into the church itself and I cannot ask them to enter if I do not do so myself." On the night of his conversion he sat up with the Governor until midnight witnessing for Christ. He immediately organized Bible classes among his household servants and among the officials and clerks of his department. When the writer broke down in the last city it was this young layman, who had been a Christion only a few weeks, with that other young statesman, Mr. C. T. Wang, who finished the meetings, called for decisions, and organized the Bible classes for inquirers better than any foreigner could have done. Truly these indigenous leaders in each land are the hope of the country.

We have seen that past students and educated men are leading the nations of Asia toward Christ both in

the educational and political sphere. This leadership is even more marked in the religious life of the Orient. Let us take three typical leaders in Christian work. First of all, let us think of the significance of the life of such a Christian leader as Bishop Azariah of India. No story is more difficult to write, however, than such a life as that of the young Indian bishop; for it is an inward and not an outward life. There has been nothing startling, dramatic or visibly heroic to record. The outward events of his life have been few and unimportant, the circumstances and setting and environment have been unromantic and commonplace. But what he drew from these fashioned a great character.

In contrast to Thillai Govindan, from whose autobiography we quoted in Chapter V, who was a Brahman of the highest caste, Bishop Azariah was born in a humble Christian home, so humble, in fact, that his people had been refused access to the temples of Hinduism before their conversion. His father was a devout village pastor, and his mother a Christian woman of great strength of character. Years ago with Azariah as a fellow worker the writer visited the little church of the village in which he grew up. We found a thousand Christians crowded together on the floor, as they were every Sunday at the morning service. Under the ministry of the godly young Indian pastor about three hundred men were coming out to the daily service every morning before daylight, month after month, to hear the word of God and to pray before going out to their work for the day.

We next visited together the village, four miles away, where Azariah as a boy attended the high school. As we entered the great church there we

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saw a strange stone at the doorstep which was once the altar of a Hindu devil temple which stood upon the very spot where the church now stands. This altar stone was once reeking with the blood of beasts that were sacrificed to the demons, for the whole community were formerly outcaste devil worshipers. When the last worshiper became a Christian, and the people, like the Thessalonians, turned from idols to serve the living God, with their own hands they tore down the devil temple and erected in its place the great stone church which now seats three thousand Christians. This church stands many miles from a railway in the burning sands of South India, but it has probably produced more Christian leaders than any other church in the land. Here Azariah with the other Christian boys daily studied the Bible, and they were taught to memorize many of the Psalms, the whole Sermon on the Mount, the entire books of Ephesians, Philippians, Hebrews, and other books of the New Testament.

Azariah next attended the Christian college in Tinnevelly, and finally the Madras Christian College under Dr. William Miller. Like almost every other Christian leader in India, Azariah owes a lasting debt of gratitude to his Christian teachers. Here, while in college at Madras he became a member of the Young Men's Christian Association and was placed on a committee. Faithful service in each humble duty done made him chairman of one committee after another, and finally a Secretary of the Association. Not brilliant, but always faithful, he was gradually building up a character that was later to make a great Christian leader. Busy and practical, and a man of affairs though he was, he took time for prayer, and at certain special seasons, like the day of prayer for

India, he would spend whole nights in intercession. Pouring out his life in service, he was greatly used for the up-building of the Christian community, first in little groups, then in large conventions, where a thousand or more Christian workers were gathered together. He learned to seize every minute of the fragments of his time for reading; on trains and street cars, everywhere, he was buying up the opportunity of each priceless hour, and his life became rich both in inflow and overflow. By hard work in writing, in the midst of a busy life, he was able to produce a number of pamphlets and books, especially in devotional, Bible study, and mission study literature, both in English and in Tamil and Telugu, and so to make a considerable contribution to the Christian literature of India.

Early in his life the missionary spirit possessed him. One night on the sands under the palm-trees on the shores of Ceylon he shed bitter tears as he thought of India unawakened and lying in her poverty and need, while the Christian churches were not as yet aroused to their responsibility for the evangelization of their own country. Upon his return from Ceylon to India he organized with a group of young men the Indian Missionary Society of Tinnevelly. Working among the more than 70,000 Christians of this district to arouse missionary interest, they have sent out a number of their own Tamil missionaries to the Telugu country in Hyderabad. There they are employing more than thirty Tamil workers. Two of their missionaries are Brahman converts, working without salary and receiving only their food and clothes. In the last few years they have won several thousand converts and have hundreds of inquirers waiting to be received.

After founding the Tinnevelly Society, Mr. Azariah, with other young Indian Christian leaders, called a meeting at Serampore for the organization of the National Missionary Society of India. In Carey's historic library, on Christmas Day, 1905, with Indian Christian delegates from every part of India, Burma, and Ceylon, the Society was organized. Upon their knees they adopted a constitution in the pagoda where Henry Martyn had lived and labored. The Society was started and has successfully continued with Indian men, Indian money and Indian management. They have opened up work in five different sections of India. They have been the means of quickening the ancient Syrian Church of South India with a new missionary spirit. They are publishing missionary periodicals in five Indian languages and the movement has been a vital and powerful factor in deepening the spiritual life and developing the missionary spirit in the churches in many parts of India.

After Azariah had served as General Secretary for both the Tinnevelly and National Missionary Societies, and had gone through the length and breadth of India calling for volunteers for missionary service, he finally felt the call of God in his own heart to go himself as a missionary to the more backward and benighted parts of his own country. He left a comfortable salary, his home, and his native language and entered one of the most needy parts of India among the Telugu people in the native state of Hyderabad. Turning his back upon relatives and friends, and all educational advantages for his children, he entered upon his work among the depressed classes in Dornakal. After his public work throughout the whole Indian Empire, it did indeed seem like

falling into the ground to die, when Azariah went to bury his life in an obscure part of India.

After passing through severe trials he was finally called to the bishopric. The consecration of an Indian bishop marked a new departure and a new era in Indian missions. When Bishop Middleton was consecrated as the first English bishop to India on May 8, 1814, a century before, the consecration was private at Lambeth Place in England, and the Dean of Winchester's sermon on the occasion was not allowed to be published for fear of giving offense to the Hindus and Mohammedans. To the last Bishop Middleton refused to ordain any Indian Christian to the ministry. On December 29, 1912, in the cathedral at Calcutta, the Rev. V. S. Azariah was consecrated before a distinguished assembly in the presence of the Governor of Bengal by the Metropolitan and all the Anglican bishops of India, Burma, and Ceylon. The young Indian bishop was seated in the room occupied by the saintly Bishop Heber and in the chair used by the great missionary Schwartz. A century earlier Carey had baptized the first low-caste convert in the Hoogly on the last Sunday of the year 1800. On the last day of the year 1912, a few days after his consecration, Bishop Azariah led two M. A. Hindu students, one of them a Brahman, to the same river to be baptized.

To-day as the Bishop of Dornakal, as the head of this notable indigenous mission in Hyderabad, as a spiritual leader in the Indian church, he is living his life for the welfare of India. Having fallen into the ground to die, his life is now bearing much fruit. In the uplifting of the outcastes, in the winning of converts, high or low, in the training of Christian leaders, in guiding the growing native Church, this man

and the Indian Christian workers throughout the land are the mightiest single force in India for the Kingdom of God. Such a life shows at once the purpose and power of Christian education in Asia.

As a second illustration of Christian leadership in Christian work, we may take the life of Ding Li Mei of China. In the case of Neesima, Chang Po-ling, and Banurji we have instances of men breaking from a non-Christian environment, undergoing persecution or loss and purged by the fire of affliction. In the case of men like Azariah, C. T. Wang, and Ding Li Mei we have the finest products of the Christian home. Men of both classes have their contribution to make to national life in the East.

Mr. Ding was a Christian of the third generation. Born and educated in the Shantung Province, he was a product of the Shantung Christian Unversity, which for years has maintained the enviable record of graduating every student as a Christian man. Its past students are leading in Christian work and in education all over North China. When Mr. Ding was twenty-eight years of age he became a pastor, and had a self-supporting church in Tsingtao. During his early ministry Mr. Ding was a callow theological student and knew little of the power of prayer and the deeper Christian life. A series of evangelistic meetings had been planned in his church, but at the last moment the evangelist had disappointed them. The lady missionary, who was a woman of much prayer, called the young pastor and told him that there was no one left to take the meetings but himself. In anger he slammed the door and left the room. Broken-hearted, the missionary gave herself to prayer and almost in despair wrestled with God. That night the power of God seemed to fall upon the

speaker and audience alike. Conviction of sin was manifest. At the close of the meeting the young pastor, like Simon Peter who cried: "Depart from me, for I am a sinful man, O Lord," went to this godly missionary and said with tears in his eyes: "Pray for me, that my sin may be forgiven and that God may yet use me in His service. From this day, my life will be a life of prayer." During the years that have followed he has kept this high purpose.

In 1900 the Boxer uprising broke out in North China. Mr. Ding was seized by armed Boxers and was cruelly tortured in a magistrate's yamen. He was beaten with clubs and bamboo staffs, receiving two hundred and fifty blows, yet he steadfastly refused to deny Christ, and was finally thrown unconscious into a foul prison. When he regained consciousness he began to preach Christ to his fellow prisoners. The Boxers planned to continue torturing him, but a group of Christians gave themselves to prayer, as was done for Peter in the days of Herod. Before the Boxers could carry out their intention the German soldiers entered the city and he was set free.

After several years in the pastorate, Pastor Ding began to respond to calls for evangelistic work among students. In 1910 he visited the Union College at Wei-hsien. None of the students were willing to enter the Christian ministry; indeed, they seemed to have hardened their hearts against it. Their ambition was to receive the honor and large financial returns which their education had made possible. When Pastor Ding began the meetings he was not permitted even to speak of volunteering for the ministry because of the prejudice of the students.

For days he gave himself to prayer. One of the professors writes:

> Pastor Ding came quietly among us last March. After the first day the announcement was made that all college exercises would be set aside for two days. Pastor Ding's sermon on the duties of the watchman, based on Ezekiel 33, finally struck home, and seven of the seniors, the flower of the class, offered their lives for the ministry. Pastor Ding was physically exhausted on the third day, but continued in prayer, and though not able to be present in the meetings himself the tide of blessing still rose in the school. The number of volunteers increased to sixty and then to eighty. There seemed to be no legitimate way to stop the tide, and there was no reason for so doing. All were conscious of a closeness of approach to the Holy Spirit, such as they had never known before. Finally, out of three hundred and eighty students, one hundred and sixteen men volunteered for the ministry.

When asked as to his method of work, Mr. Ding replied: "I now have only one method, that of prayer." From this college Mr. Ding went through the Christian institutions of the country, and his visits resulted in the forming of the Student Volunteer Movement of China to raise up men for Christian work in their own country. Mr. Ding has also become an evangelist of great power in work among non-Christians, and hundreds of Confucian students have accepted Christ under his ministry.

The writer never will forget the days in the old Buddhist monastery of Wofosu, near Peking, during the student conference of North China. We had read of Luther and Wesley and others spending hours in prayer, but here was a man who was actually doing it before our eyes. Unnoticed by the crowd, one could observe him during several hours of each busy day retiring for quiet prayer in the deserted cloisters of this old Buddhist temple. On the last

night of the Conference, when others had rolled into their cots exhausted by the numerous interviews and meetings, the writer chanced to be next to Pastor Ding. Not knowing that anyone was awake, he could be heard whispering in prayer almost till daybreak, as he spent himself in intercession and prayed by name for each student in the conference before they should return to their colleges. Indeed, this man, who has been called the Moody of China, and the Apostle John of the Far East, seems to have a larger capacity for prayer than any other man of our time. Prayer for him is not vain repetition, nor a mere mention of names. The writer found him one day with a little book of names which formed his daily prayer list. The writer's number was 1142. For all the student volunteers of his country, for Christian workers, inquirers, and tempted men, this pastor, with an enlarged capacity, like that of the Apostle Paul, seemed to pray without ceasing.

Has not such a life a message for the students of the West and of the East alike, and are not such Christian leaders the hope of every land?

A third typical leader in Christian work was won from the heart of Confucianism. Mr. C. L. Nieh was a member of the leading family of Changsha, the capital of Hunan, a province with a population of more than twenty millions in inland China. Mr. Nieh's father was the governor of four provinces; his uncle, the celebrated Marquis Tseng, China's minister to England, Russia, France and Germany. His grandfather was Tseng Kuo Fan, one of China's most brilliant scholars, the teacher of Li Hung Chang, the generalissimo of the Government troops which put down the T'ai P'ing rebellion. He was probably China's greatest statesman of the century.

Four years ago Mr. Nieh was a Confucian atheist. He bitterly hated the Christian religion. When his father was Governor his province was made to pay a fine exceeding $30,000 because of two Roman Catholics who had been killed. But as a young man he was eager for western learning, western culture, and the power he saw in western civilization. He called often at the home of Dr. Edward Hume, physician of the Yale Mission in Changsha. For seven years the acquaintance with Dr. and Mrs. Hume deepened into friendship, yet in all this time he would not allow them to speak of religion or of Christianity to him. In February, 1911, his father, the aged Governor, received a stroke of apoplexy. Most of the family insisted on the remedies of native Chinese physicians, but Mr. Nieh called in Dr. Hume and sought the scientific remedies of the foreign physician. As he saw Dr. Hume kneel at his father's side and pray he was deeply moved. Finally, after some days, he said to Dr. Hume: "It is too late to save my father, but I want you to kneel and pray for me here by my father's bedside."

In July, 1913, another revolution threatened China, and to relieve the wounded soldiers among both the Government and the rebel troops a party of ten young men went with Mr. Nieh from Changsha. On their way down the river at the time of the rebellion their launch was stopped under suspicion by a Government gun-boat and the ten men were taken as prisoners to Wuchang. They overheard a soldier say: "Every man I bind I will eventually kill." They were placed in a room with six other men, four of whom were prisoners, and the other two executioners. The four prisoners were taken out and beheaded, and

Mr. Nieh and his friends wondered whether their turn would come next.

The doctor of their party, being a Christian, suggested to the little group that they ask God for help. So these men, Christians and non-Christians alike, knelt in their prison-room and in faith prayed to God for deliverance. Mr. Nieh prayed: 'O God, save my life, and save me from my sins!" He found instant peace and comfort from this season of prayer and there on his knees he decided to become a Christian. Finally, the Governor sent word that they would be allowed to go free, and they received their liberty.

On returning to Changsha Mr. Nieh at once told of his experience to his wife and friends and of his decision to become a Christian. He was baptized on Christmas Day, 1913, and his wife also became a professing Christian. At the time of his baptism he was so timid and weak that he was afraid he could not make even the hundred Christians in the little chapel hear his feeble testimony for Christ. But during our recent evangelistic meetings in Changsha Mr. Nieh acted as interpreter; and there in the great pavilion he was standing sweeping three thousand students by his burning words and boldly testifying to Jesus Christ as his Saviour and the only hope of China.

Nineteen years ago, when the writer went to the mission field, there was not among the 20,000,000 of this province of Hunan a single missionary or Chinese Christian. In fact, Christian mission work in the province is little more than a decade old. But during the meetings we did not have to point back to a miracle in some book. Here was the miracle standing before their eyes, an "epistle known and read of all men," a living witness for Christ. We are not

ashamed of the Gospel; it is the power of God unto salvation in China, in India, in Japan, in the length and breadth of Asia; at home or abroad Christ still lives and works and is raising up strong Christian leaders for the great work of national regeneration.

Here in this long-bigoted and isolated capital of inland China there are at this time more than eight thousand modern students in over thirty institutions patterned after the models of western civilization, and this city is typical of all China, as Mr. Nieh is typical of hundreds of Confucian students who are turning to Christ as the hope of the country.

Let us turn from the lives of these men who have helped to mold the educational, political, and Christian life of these plastic nations of the Orient to a brief recognition of the notable women who are playing an equally important part in the regeneration of the Orient. No woman stands out in bolder and more remarkable contrast to her environment, and none has advanced farther beyond the hampering and enslaving conditions of her early life than has that remarkable woman, Pandita Ramabai.

On a summer evening, years ago, the writer left the train at Khedgaon, forty miles south of Poona, and crossed the level land, blighted by famine, to the hundred acres of Ramabai's great school, where the desert had been made to blossom as the rose. The great quadrangle of stone buildings and the beautiful church stand as a lasting monument to the faith of this wonderful Indian woman. In the evening as we sat upon the earthen floor and partook with her of her simple Indian meal of curry and rice, of coarse native bread and milk, and the next Sunday afternoon, as we heard from her own lips the long story of her life, we were more deeply impressed than ever

with this gentle woman. Alone she had passed out of the bondage of idolatry and superstition, had waged bold and incessant warfare against the wrongs of child wives and widows, of orphans, famine sufferers, temple children and slaves of caste.

Her father, Ananta Shastri, a Brahman pandit, had welcomed the bold innovation of female education. Breaking from the persecution and opposition of caste, he had led his little wife into the forest and made a simple home where he could teach her the secrets of Sanskrit wisdom. In this forest home Ramabai spent her childhood under her father's instruction. At the age of twelve she had committed to memory many thousand verses from the sacred Puranas. She gradually mastered not only Sanskirt, but Marathi, Kanarese, Hindustani, Bengali, and altogether became fluent in seven languages. Known as a "prodigy of learning," she was the only woman permitted to call herself "Pandita," receiving the title of "Sarasvati," i. e., "The Goddess of Wisdom," on account of her learning.

In the following words she told the writer the story of her early life:

"In the great famine of seventy-seven, when I was a girl, our family was reduced to starvation. We prostrated ourselves before the idols day and night. When our money was gone we began to sell our jewelry, clothes and cooking utensils. The day came when the last grain of rice was gone. We went into the forest to die there. First my father, then my mother, and then my eldest sister died from starvation. My brother and I continued our sad pilgrimage from the south to the northern boundary of India, and back again to Calcutta. I was often without food for days. For long years we suffered from this scarcity. My memory of the last days of my parents' lives, so full of sorrow, almost breaks my heart."

After the death of her parents, Ramabai and her brother became public lecturers in the cause of the education of women. Later she married an educated Bengali lawyer. Within two years he died of cholera and Ramabai was left as an Indian widow. Hinduism she had rejected, but as yet she knew nothing of Christ. She began forming branches of a reform society for women, the Arya Mahila Samaj. She was ambitious to open an institution also for the succor of helpless widows, but the Hindu community failed to furnish the financial support.

To prepare herself for the largest service of India's women she went to England to study for a year. Here she became a Christian and was baptized in 1883. During the next year she was Professor of Sanskrit at the Cheltenham Ladies' College. After leaving this post she visited America and for three years studied the public school system and kindergarten methods. After lecturing widely in America she wrote her famous book, "The High Caste Hindu Woman." In order to carry out her lifelong purpose of educating Hindu widows, she was at last able, in 1887, with the friendship of Frances Willard and other American women, to form a committee for the promotion of female education in India. Unable to sleep, she was found sobbing in her room, saying: "I am crying for joy that my dream of years has become a reality."

Upon her return to India, in 1889, she established a widows' home under the name "Sharada Sadan." For a time she endeavored to conduct this on a basis of religious neutrality, but this proved satisfactory neither to Hindus nor Christians. Her own character was so contagious that a score of her girls decided to become Christians. Then the storm of persecution

broke, and she was driven to take definitely Christian ground in her institution. In the great famine of 1896-97 she saw young girls and widows dying of starvation, and felt that she must do something to save them. She had read the story of George Müller and Hudson Taylor and said to herself: "If others can trust God, why should not I?" She went out into the famine districts and began to gather the starving girls with no other shelter than the trees and God's blue sky above her. Then she prayed to God for needed funds, and the first $25,000 came in for buildings. When the writer saw her, she said: "Already God has sent me 500 girls, and if He sends a thousand more I will take them." But she soon had more than 1,700 in her great institution. Think of a timid Indian woman drawing her own plans and superintending the construction of immense station buildings, directing a hundred teachers, matrons, and workers, providing more than a thousand girls with education and industrial training in sewing, weaving, housework and farming, cooking and nursing, and running her own dairy and oil mill! In the intervals of this work she found time to enrich the Marathi Church with a number of beautiful hymns. In the famine of 1900 she enlarged and deepened her work. More than sixty of her leading workers during this famine were former orphans, rescued in the famine of 1897.

Soon it became necessary to enlarge her work further. A work for boys as well as girls was opened. New buildings were built and a fine church seating nearly 5,000 people was erected. A printing press was installed, a magazine was issued in Marathi, a tin shop, a tannery, and shoe-making were introduced. Out of her large heart she had time to send

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funds to the sufferers from the Boxer uprising in China and the massacres in Armenia. She herself and her 1,700 orphans gave up one meal on Sundays in order to deny themselves for sending the Gospel to others. Soon a revival swept through the institution, and several hundred girls were baptized and entered the Christian Church. One of the great prayers and purposes of Ramabai in recent days has been that God would raise up and thrust out a hundred thousand men and as many women to go up and down the length and breadth of India and evangelize her beloved country.

If this is the life of one woman, think of the infinite value to the Heavenly Father of the more than one hundred and fifty million other women and girls in this great land of India.

Space forbids an adequate treatment of the life of Miss Tsuda, who has played so brilliant and effective a part as an educationist among the women of Japan; of the lives of Miss Michi Kawai, National Secretary of the Young Women's Christian Associations of Japan, and other notable student leaders who are the product of modern education and Christian training.

We may take the life of Dr. Mary Stone as that of a typical Christian leader among the women of China. On the day of our last visit to Dr. Stone's hospital in Kiukiang the Yangtze Valley was stifling in tropical heat. The flowers were withered and scorched, and as we passed through the garden Dr. Stone said with a merry little laugh: "It is far too hot for flowers to bloom to-day." But it was not too hot for those fragrant and beautiful flowers of human character and of Christian womanhood as Dr. Stone and her score of trained Christian nurses moved

silently through the suffering wards or conducted difficult operations through the long sultry day.

It was in 1873 that the little "Maiyu," or "Beautiful Gem," was born in a proud family that traced back its records for two thousand years. Her father and mother boldly resolved that this little girl should be the first woman with unbound feet in Central China. Her father was a humble pastor. Before the little girl was eight years old she had studied some of the Chinese Classics and had memorized the entire Gospel of Matthew. Impressed by the work of the medical missionary, Dr. Kate Bushnell, the father brought to her his daughter, saying: "Here is my little girl; I want you to make a doctor of her." A Chinese woman physician was as unheard-of as a woman with natural feet. In charge of Miss Howe, to whom she owed her early Christian training, Miss Stone and her friend, Ida Kahn, sailed for America in 1892. Successfully passing the difficult entrance examination, she entered the University of Michigan. She took a thorough medical course, followed by clinical training under Dr. Danforth in the hospitals of Chicago. Upon her return to China, patients began to come on the third day after her arrival. Using a Chinese house as a temporary hospital, she had soon treated more than two thousand patients. Dr. Danforth of Chicago had become so impressed by her radiant Christian character that upon the death of his wife he erected a Memorial Hospital for Dr. Stone in Kiukiang. After the Boxer uprising the number of patients in this hospital rose to more than one thousand a month.

In 1907, after eleven years of unceasing labor, Dr. Stone broke down and was taken to America for an operation for appendicitis. President Roosevelt, who

was acquainted with her work, sent a telegram to the Commission of Immigration at San Francisco to have her admitted without delay. Her operation in Chicago was successful. Scarcely taking time for rest, Dr. Stone raised money for another wing for her hospital and plunged again into clinics to bring herself up-to-date in her medical work. She is now said to be performing some of the largest and most difficult operations known to surgery. As one physician testifies: "No Chicago surgeon is doing work superior to hers. Her power of diagnosis is remarkable."

The writer had seen her about twenty years before when she was a student at Ann Arbor. When he saw her again in China she had been laboring in this station for eighteen years. The hundred beds in her hospital were full, and last year she treated 19,000 cases. She conducts a sanatorium in the hills, and also a Bible Teachers' Training School. One day we found her with a score of the graduates of this school on their knees in prayer. Her nurses are tireless personal workers and seem to have caught the wonderful inspiration of her life. Sunny and happy, and ringing with laughter, this little woman radiates good cheer and instills her own indomitable faith and courage and joy into those about her. Ordering her supplies of drugs, keeping her household accounts, supervising her hospital, conducting her schools and Christian work through the city of Kiukiang and the district, supervising her new Cripples' Home, serving as an active member of China's Continuation Committees, Dr. Stone yet finds time to be a most enthusiastic and successful evangelist. This resolute little woman seems the picture of health, with rosy cheeks and dark eyes twinkling with humor.

Such noble women are the hope of China, of Japan, of India, of the world. It is noteworthy that all the leaders we have mentioned in this chapter are the product not only of modern education but also of Christian training. Without the religious element the educational movement is unsettling and destructive. Christ is the hope of Asia, and the raising up of these Christian leaders from among both men and women students is the greatest work in the Orient or the Occident.

VII

SUCCESSFUL METHODS IN STUDENT WORK

We have briefly traced in the preceding chapters the remarkable revival of learning or intellectual renaissance that has swept over the continent of Asia. In Japan we found a nation that had suddenly emerged from feudalism into modern life. We were forced to admire the complete system of modern education which that nation has built up in three decades, enrolling more than seven million students and pupils. In China we found a vast nation, numbering one-quarter of the human race, whose leaders have broken from the rule of the dead and the tyranny of ancestral custom and entered the world of the living; who in a day have turned from a corrupt Manchu autocracy to the ideal of a modern Republic. We have seen their heroic efforts to establish a modern system of education, which already enrolls a million and a half of pupils. We have traced also the growth of India's elastic yet efficient system of education, under which, if we include the native states, there are about seven million pupils.

As we have studied these three countries certain characteristics stand out as common to all. The system of education in each country came from the West. Each had to abandon or completely transform its classical system of the past. We found also that each was, in part at least, not only western but missionary in its origin. The work of Carey and Duff in India,

of Verbeck and Brown in Japan, of Martin, Mateer and other missionaries in China, helped to lay the foundations not only for Christian but also for government education in these three countries. We have found also that the government system of education in each country is strongly secular, bound to religious neutrality by the conflicting claims and exacting conditions imposed by the various systems of religion held by the students, and that each government has found itself unable to provide satisfactory religious instruction under any one system without giving offense to the followers of the others. They have accordingly confined themselves to secular education, which has inevitably destroyed for the students many of the old religious and social sanctions but proved itself unable to fulfil newly created needs and aspirations.

Let us note the various forms of work through which Christian students of the West can make a contribution to these students of the East. There are four branches of Christian work which are especially needed at this time, and which call for men and women of the highest ability, to bring to completion and right fruition the great movements already begun in the Orient.

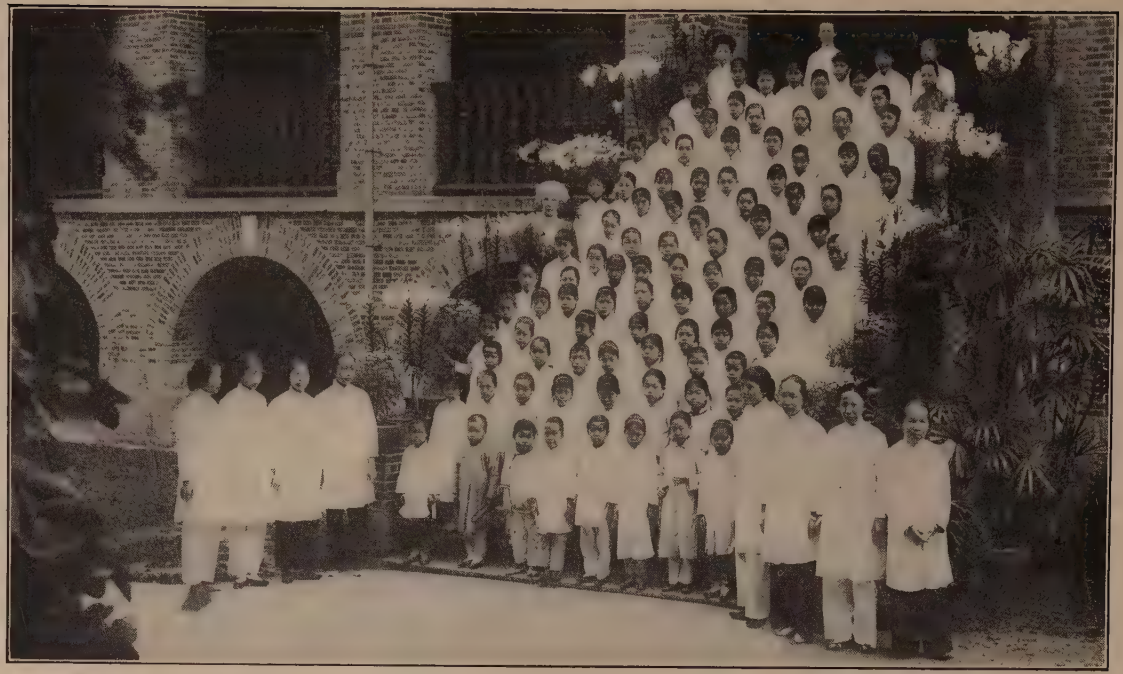
(1) Evangelistic work must always take first place in the foreign mission enterprise. Other departments of work may be comparable to the artillery, cavalry, and other supplementary arms of the service, but the evangelistic workers represent the great body of the infantry who must finally win or lose the day in missions. A few men are specializing on evangelistic work among students and leaders. Nearly all missionaries, however, have the opportunity of reaching all classes in their district, both high and low, edu-

cated and uneducated. There is a certain glamor or apparent romance connected with particular forms of student work, when seen from a distance, and a failure to recognize the central importance and abiding fruitfulness of the regular evangelistic work in foreign lands. Without discounting any other form of work, it can be safely said that, taking Asia as a whole, the majority of workers will be needed and the largest results will be gained in the long run, in this great primary form of mission work. Let no one fear that his life will be wasted or that he will not find the fullest use for every talent and gift he may possess. You need never fear that the need or opportunity will not be great enough abroad, or that you will not find full scope for all your energies. You need not be apprehensive that you will waste or throw away your life, or that it will fall into the ground to die without ample fruitage. You need only fear whether you are equal to this high calling of being the very ambassador of God, the representative of Christian civilization, the statesman of a Christian kingdom, the servant of a great people, the prophet of a new social order. Here is a field for your energies that will utilize and develop every talent you possess.

One reason why mission work does not appeal more vitally to students of the West is that it seems so dim and distant, so vague and unreal. Would that we could visualize and make concrete this splendid opportunity! Come with us to our old station in India and see whether the work does not appeal to you. Here is a station waiting for you that will challenge all your talents and demand every faculty you own. Here is your station, about fifty miles square, a little piece of the round world of human

need that is given to you to change from a parched desert into a garden that shall blossom as the rose. It contains half a million men and women, lovable, warm-hearted, responsive, sympathetic, and attractive. Here is your mission bungalow, placed in the center of the district. Around it in the compound are the houses of a little group of your native fellow-workers, men with whom anyone would be glad to work. For, we repeat, it is not the handful of foreigners, but the great army of indigenous workers, who must ever constitute the bulk of the evangelizing force.

Here are the girls' and boys' boarding-schools, training the future leaders of the church. A score or two of Indian workers gather once a month to meet you and seek fresh inspiration and vision for their work. Bible classes are held, reports are received, assignments are made, and these men are sent back to their work encouraged and strengthened. Scattered throughout the district are more than fifty little churches, centers of life and light, which are being nourished and cared for by the Indian workers. To solve the problems and mold the life of the growing church will require your best thought and attention. Here also are more than fifty schools, enrolling many hundreds of pupils, Christian and non-Christian. The former you are training as the future pastors, laymen, and Christian leaders of the district; the latter you are seeking to win to the Christian life. Then there are itinerancies to conduct as you go out with your native fellow-workers, evangelizing your district, preaching in the villages, carrying the glad news from house to house and from town to town. If a woman, your evangelistic work will differ in some respects. Your work will lie chiefly



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with women and children. You will train the Bible women. You will work more in the homes of the people. But in objective and in many of the methods, the work of men and women evangelistic missionaries is alike.

What a joyous life it is, bristling with difficulties, crowded with problems, brimming with opportunity, drawing out your best life, and then, utterly inadequate as you find yourself, throwing you upon God for vast supplies of strength and wisdom, which you must draw upon to meet the need of workers, churches, schools, and the half million people who are given to you to evangelize! Does not such a field appeal to college men and women?[1]

(2) Educational work offers a special opportunity for men and women who are called to a life of teaching. In the newly awakened thirst for knowledge, there are thousands of the youth of the Orient eagerly seeking education, willing to study early and late, willing to economize, to work, to give all that they possess to gain a modern education. Here is the Christian educator's opportunity.

Let us take a specific college just as we have taken an individual mission station. Here were the college and high school, for instance, of our own district in India. In the latter there was one foreign missionary and about 700 students. Of these about one-third were Christian boys who had come up for higher education. Here is your institution. A hundred of the students are in the normal school, and through them you touch a hundred schools in the district. What an opportunity to mold these bright,

[1] All true mission work is essentially evangelistic for the winning of men. It is nevertheless this general form of evangelistic work that is producing the Christian leadership for all other forms of work.

maturing minds, to inspire them with high ideals, to fill them with a great inspiration to evangelize their own country, and to train the future leaders of a nation! For you are touching in daily life the men who will be for that whole district the pastors, the teachers, the engineers, the officials, the business men, the leaders of thought, in this age of transition when men are building a new nation and a new empire. Arnold of Rugby for years seemed lost, simply living his life in an obscure corner with a dozen students whom he was coaching, and then later faithfully doing his part in a single public school in England. But this was the man who inspired every boy in his school, who changed the educational system of England and transformed its public schools. This was a man who helped to make modern England. What college man or woman could ask for a more far-reaching influence than that of one who is training the future leaders of Asia in the hundreds of bright Christian boys and girls that crowd into the mission schools and colleges of the East?

Here you are developing each day the character and belief of many scores of Christian students. But in this same institution there are several hundred Hindus, Mohammedans, and other non-Christian students. These men you meet in daily contact. You influence them in the class-room, on the athletic field, and in your Christian home. You become their friend. One by one you may win them for Christ.

Teachers are urgently needed to-day in many of the mission schools and colleges of Asia. Most of these institutions are understaffed. The opportunity to guide such a college or school in the East is great, almost beyond belief. The tendency towards specialization in higher education which is so strong in the

West is to be found, too, in the colleges of the East. Calls from the Missionary Societies of North America have come to the Student Volunteer Movement for instructors in the widest variety of subjects. To this list must be added the special opportunities in normal colleges and medical schools where educators can multiply their lives mightily, and in many cases can literally create professions in vast districts.

There are also opportunities for service in government institutions in the various countries. The Japanese Government has placed more than a hundred such Christian teachers in its institutions; it has treated them with consideration, and many of these men have exerted a marked influence on the life of the people. Dr. Griffis, the author of "The Mikado's Empire" and other books on Japan, spent his early years as a teacher in that country. After teaching a reasonable number of hours a day in English, they are free to use all their time out of school hours in personal contact with the students, in social service, in the teaching of Bible classes, in coöperation with the Young Men's Christian Association or the churches of the city in which they reside.[1]

The work of foreign teachers in government colleges has not always been as permanent and attractive in China as in Japan. Some men, however, have been treated with great consideration and have exerted much influence. Some have entered mission work after the training received in teaching in government schools. In India, while American missions are conducting many missionary colleges and need

[1] The Candidate Secretary of the Student Volunteer Movement, 25 Madison Avenue, New York City, usually knows of openings for qualified men who desire to enter a shorter or longer term of service as government teachers abroad.

Christian teachers in these institutions, most of the posts in government institutions are naturally filled by British students, for, as the system of education is modeled upon that of Great Britain, a degree from an English university counts for more than one from any other country.

But while the opportunities to teach in government institutions are attractive and useful in many ways, the normal course for a student to pursue who is considering the possibility of teaching on the foreign mission field is to plan to enter the service of his own missionary society as a foreign educator and at once consult his Board Secretary as to possible openings and the best line of preparation to qualify himself for the task.

(3) Women as well as men are needed for the two lines of service that have just been mentioned. Their opportunities may well be mentioned separately, however, not as a distinct classification but to emphasize the vast need for women workers. Work for women must take a leading place if we are ever to win the continent of Asia for Christ. Their need is even greater than that of the men. More religious than men, they are the conservators of religion in every land; they rule the home, train the children, mold the rising generation, and are, for the most part, inaccessible to male missionaries. More than half of the women of the world are living under the shadow of the non-Christian religions. Not one of these faiths gives to women her rightful place, or her full rights before God or man. The women of Asia suffer in their physical life. Volumes might be written, but they would never fully tell the sufferings of Asia's womanhood resulting from ignorance and superstition. They are painfully circumscribed in their mental life.

As we have said before, not one woman in a hundred in India or China can read or write; hence the homes of the Orient are ruled by the uneducated. The women of the East are sadly restricted in their social life. The forty millions in the zenanas of India are only a portion of the women of Asia who are shut in from a life of social intercourse and a world of joy. From these physical, mental, and social restrictions the moral and religious life of women inevitably suffers. Imagine if you can that out of your life there were taken the knowledge of God as Father, of Christ as Saviour, of the sanctity of the Christian home, of the training of Christian childhood, of the manifold and unmistakable blessings which Christianity has brought to womanhood and you will find yourself imagining what life must be to the women of Asia without Christ.

How, then, can the women students of the West meet the need of their sisters in the East? Schools for girls can be opened in every land, and many existing institutions urgently need women teachers just at this time. Never were the women of the East more open, accessible, and responsive to Christian teaching. There is a new and growing desire for education among the women of almost every land in Asia. And here Christian missions have always led the way in furnishing the models for the education of women in every mission field. The range of education for girls and women goes all the way from kindergarten to advanced college work.

Women workers can enter not only the schools but the homes of Asia. Here men cannot intrude, for women can be reached only by women. Bible women can be trained and guided as they enter hundreds of homes in a great city, or a network of villages; and

the foreign lady worker, by supervising their efforts, calling upon the pupils, winning those prepared and ready for decision, can do a work of multiplying usefulness.

Women trained as doctors and nurses can gain access to the homes of rich and poor alike. They can often break down the opposition of the most prejudiced classes, win the hearts of the most obdurate, and gain an entering wedge into classes inaccessible to all other forms of effort. The utter inadequacy of the medical treatment of women on the mainland of Asia make this form of service most needed and effective.

Most of what has been said in the preceding chapters applies to women as well as to men. But the statement should be added that the ordinary needs of men do not parallel or equal the greater needs of women abroad. They have been for centuries regarded as inferior, have been neglected, left in ignorance, and subjected to so many disabilities that they outrank the men in their need, and are far behind in their privileges. They make a peculiar and insistent appeal to the best womanhood of the West. The work is hard indeed, but happy. Here is a field where daughters of the most favored families may well invest their lives. The life of the woman missionary will involve hardship, and perhaps loneliness and suffering; but the writer can think of no greater honor, or privilege, or higher ambition for his own daughter or for any young woman in the colleges of the land.

(4) The Student Christian Movement in Asia offers a special opportunity to influence the student life of the East. The opportunity is not one that calls for life careers, except in a few cases, but is one

that opens up great and timely possibilities for educators and for evangelists who have special contacts with the student classes or aptitude for work among them. The progress of the Student Movement in recent years has been most encouraging. It now has a growing influence not only in the missionary institutions throughout Asia but also among government students.[1]

In India the college students are accessible in English, all their training both in high school and college being exclusively in this language. In Japan, China, and in virtually all other non-Christian countries the student classes as well as the masses must be reached through the medium of the vernacular. Two years is usually required to master a language and enter upon effective work. The Student Movement in each of these more advanced countries in Asia is, of course, as it should be, largely under the leadership of its own educated men. Students of the West, however,

[1] The present number of student organizations, their membership, and the attendance at summer student conferences may be seen from the following table:

		Student Organizations	Members	Conferences	Attendance
Japan:	Men	57	1,771	4	156
	Women	20	2,089	2	200
China:	Men	116	5,520	7	1,037
	Women	40	1,300	2	263
India:	Men	42	1,700	11	517
	Women	60	2,000	..	...
Total		335	14,380	26	2,173

The student field in the three countries may be counted approximately as follows: In Japan there are more than 7,000 in the four government universities, and a total of 51,000 students and 260,000 school boys in the student field. In China there are more than 100,000 students of mature age, though not all in higher institutions, who are accessible in the great cities. In India and Ceylon there are 44,981 students in 266 institutions of higher learning. There are also 508,822 pupils in 1,427 high schools for boys and girls. Reports of Student Movements, World's Student Christian Federation, 1914, pp. 45, 76, 86.

can make a large contribution to the Christian life of the students of the East, and a few foreign workers will be needed throughout our generation, not as masters, as overseers, as unsympathetic "leaders," but as friends, fellow-workers, and counselors of these attractive student leaders of the East.

There are many ways in which a contribution may be made to the lives of these students. Opportunities are boundless for personal friendship and personal work among them. Bible classes may be taught either among Christian or non-Christian students in all these countries and a man can fill every night in the week, and virtually every day, with Bible teaching, if he has the time, and the strength, and the gift of imparting knowledge.

There are, however, two special forms of work in behalf of students in the East that may be enlarged upon. First of all, student conferences are conducted now throughout the length and breadth of Asia. Since Mr. Moody established the first conference at Mount Hermon, and later at Northfield, these conferences have proved so great a blessing and a formative influence so unmeasurable in the Christian student life in each country that they have now multiplied and are carried on all over the world. In North America we now have nine student conferences for men and eight for women. In Japan there are six such student conferences; in China there are five; in India, conferences are held at a dozen different points. Some of the happiest hours in all one's life one recalls in these student conferences, in classrooms, in long walks with delegates, in the out-door sports, in the life-work meetings, in quiet interviews under the trees, or on some hill-top overlooking the sea.

Perhaps we could best realize the opportunity presented in these conferences by picturing a single one in the concrete.

We are in the old Buddhist temple of Wofosu, near Peking, a Buddhist monastery transformed into the Student Conference for North China. The change is typical of the transformation that is extending over the whole land. Here are a score of buildings, with their inner courts and cloisters. Down the center is the Buddhist temple, where the sage of India, who became for a time "The Light of Asia," is still worshiped by the droning Buddhist monks, who feebly perform the rites of a worship from which life has long departed. Not a single worshiper now comes to bow before the images of the "Buddha in Meditation," the "Laughing Buddha," the "Sleeping Buddha," and the other dust-covered idols which are falling to decay. On one side of the temple are ranged the buildings of the former Buddhist monastery. The places of the two hundred Buddhist monks who sought release from life through renunciation are now filled with two hundred wide-awake Chinese students, who are seeking, not escape from life, but entrance into life abundant for the saving of China. Down the other side of the temple are ranged the courts of the old Emperor's palace, housing the Chinese and foreign workers, who received their first inspiration from the student conferences of Great Britain and North America. The imperial bathing-pool will be filled in an hour or two with swimmers and splashing students. In the central pavilion, where the Emperor's dragon flag once hung, there is the rainbow flag of the Republic, where the students gather for their platform meetings. On the distant hills are ranged the tall pagodas of deserted

Buddhist monasteries, and the watch-towers of the fallen Manchu dynasty while near at hand a moving-picture man from America is waiting to photograph the student conference in action. Beside the fallen idols, in a little shrine nearby, is a live Bible class of modern Chinese scientific students, and we overhear their discussion of the social rejuvenation of ancient China through Christianity. The distant sound of the gong from the Buddhist priests at their worship mingles with the notes of a Christian hymn ascending from a neighboring cloister. Truly the old era changeth, giving place to the new.

In the evening, on the high hill above, where the old Emperor, Chieng Lung, once strolled in lordly ease, we see a band of sixty devoted workers, standing in a final prayer of consecration with hands joined and hearts united as they pledge their service for the coming student campaign in Peking before going from the mountain-top to the teeming city on the plain, to win the leaders of the nation for Christ. Among the thirty Confucian students in the camp two strong men have just come in for personal interviews, and have decided for Christ. Many others will decide before the week is done.

Here is General Chang, military adviser to the President, leading a Bible class under a neighboring tree. When lying in the mission hospital last year, to have his leg amputated, the doctor gave him a Bible and the words of Jesus changed his life. After struggling with his doubts for some time he was so deeply impressed by the character of Jesus, His life, His death, and His resurrection power, that he publicly accepted Him and was baptized. In Confucius he had found a sage, in Christ a Saviour. Confucius had given him precepts, Christ gave him power. The

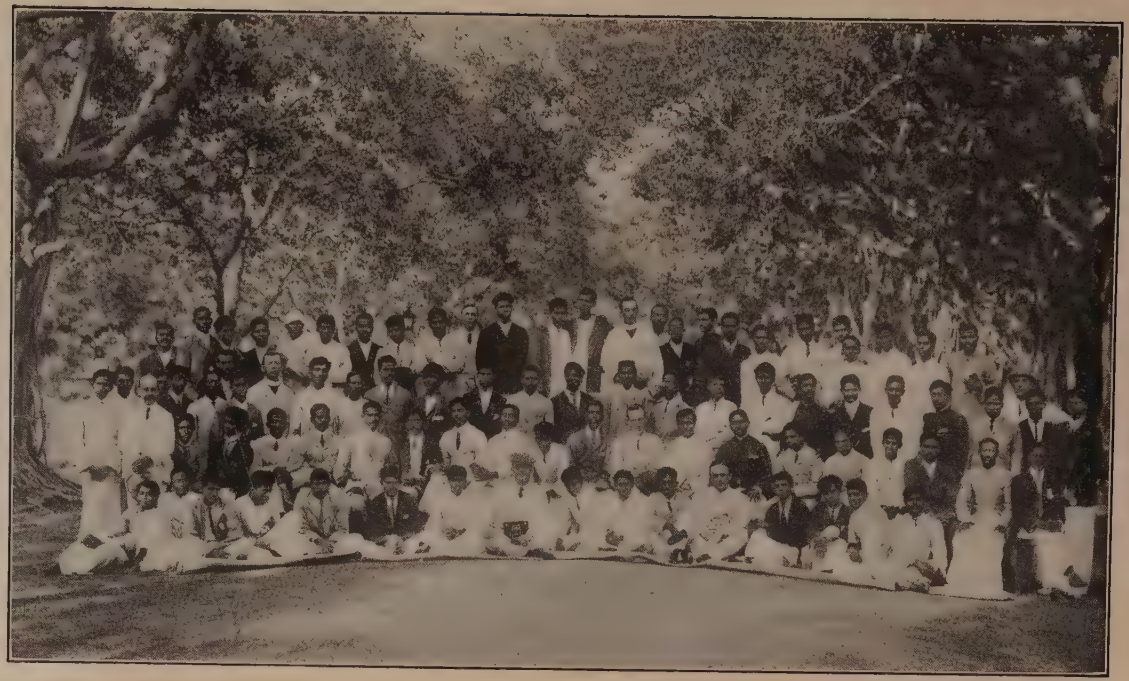
former had urged morality, Christ gave life. His one thought now is to spread the knowledge of Christ among the 400,000 troops in China.

Here is another new convert, Mr. Chin, for ten years secretary to Yuan Shih Kai, and now legal adviser to the President. After ten years of hard work, failing health compelled him to retire to Shanghai. Here, discouraged and depressed over the corruption of the falling dynasty, and the hopeless outlook for his country, seeing that Confucianism seemed to have lost even the influence it once had, and that there was no adequate basis for morality in the nation and no power to save China, he was almost driven to despair. It was then that the great educator, and the newly baptized Christian, Chang Po-ling, said to him: "Christ is the only hope for China. Christianity can give the basis that China needs. Study the Bible and you will find a new source of power there." For a year he studied this book as a last hope. Before that time he had dimly conceived of a distant Creator, but now through Christ he found the Heavenly Father. For a second year he studied and reviewed the entire New Testament. When invited to return to the service of the President, he replied that he could not return to politics when the more important question of religion remained unsettled in his life. He had no heart for work when he had no message for his people. But during the year he found Christ as Lord and Saviour, and from Him learned the message and the power of service. He then came out of retirement and started for Peking to enter the government service. On his voyage north, however, he was in great distress of mind, feeling that he ought publicly to confess Christ. His family would not consent, as he would lose his position and prestige. One

'day during his voyage, in deep anguish of mind, he came out on deck to find the sun shining and all nature seeming to rejoice. He said to himself, "Why should I alone be miserable? I dare not enter the capital with this great question unsettled; I must leave all and follow Christ." For ten days he tarried in Tientsin, where he was prepared for baptism, and joined the Chinese Church on April 5th, 1914. Immediately he visited all his friends in Tientsin, and witnessed to everyone of Christ. From here he went to the capital and the next day called upon the President. The first thing he told him was, "I have become a Christian." The President replied that he had no objection, for there was perfect liberty of conscience in China. He appointed him one of his legal advisers in the State Department. To-day this man is witnessing to those "of Cæsar's household" among officials in the capital. He is typical of the student leaders who are being won for the Kingdom in the conferences throughout Asia.

At the conference above mentioned there were a dozen American and British students who had received their vision and inspiration from Northfield, Geneva, or Eagles Mere in the United States and from Swanwick in England, and who are now sharing their life with these attractive Chinese students and leaders near the great capital of Peking, the heart of the nation's life.

In addition to the conferences already mentioned, there is another form of student work that is much needed and very fruitful just at this time, viz., the conduct of special meetings arranged for students. Such meetings may be held in virtually every city in Asia,—in India, in English; in China and Japan,



A STUDENT CONFERENCE IN SOUTH INDIA

either through the vernacular or with the help of some capable interpreter.

The student may well ask, however, how this work can be done, what methods should be used in student work and what message is most effective in reaching non-Christian audiences of the Orient? We will, therefore, pause to examine the method and the message needed in evangelistic work among students in Asia to-day. The same principles will doubtless be applicable to other forms of mission work abroad and also to student work in the West.

Two principles should guide us in the presentation of the message and the determination of our methods in modern evangelism on the mission field. The first is with regard to the method of our work, that absolute dependence upon God should be coupled with the most complete fulfillment of human means. The second is the adaptation of the message to the hearers and the gradual presentation of truth as they are able to receive it.

With regard to the method of our work, Hudson Taylor expresses the great principle of combining faith and works, the divine and the human, when he says: "Trust in God should not lessen our use of means; and the use of means should not lessen our trust in God." The great missionary, Eliot, recognized the same principle when he said: "Prayer and pains through faith in Christ Jesus can do anything." Some believe that if they pray they need not take pains, while others believe that if they take pains there is little need of prayer; but neither class of workers will get large results. Carey also expressed the same idea when he said: "Expect great things from God. Attempt great things for God." In all our work let us recognize that no human organization

is a substitute for the omnipotent working of the Holy Spirit, and also that the presence and power of the Holy Spirit does not remove the necessity for the most earnest use of means and the most thorough human organization of which we are capable. We believe in God and we believe in the use of means.

Concerning the adaptation of the message to the hearers, our Lord recognizes the principle of gradual revelation when he says: "I have yet many things to say unto you, but ye cannot bear them now." The whole unfolding of Scripture, both in the Old Testament and the New, is a recognition of the principle. The Apostle Paul has in mind the same fundamental method when he says: "I am become all things to all men, that I may by all means save some."

There are four attitudes or methods of approach that we may take toward a non-Christian religion: that of wholesale condemnation; that of wholesale commendation; that of comparison or contrast; and that of completion, by showing that Christ comes not to destroy but to fiulfil every truth and every deepest aspiration of the human heart. To condemn the other man's religion is to repel the man. To commend it with unstinted praise leaves him self-satisfied. To contrast the two religions, endeavoring to prove that we have a better religion than he, throws him on the defensive, leads to a tug of war in which the whole weight of nationality, patriotism, and prejudice are thrown in the scale against us, and the hearer is placed in the worst possible attitude for receiving the truth. It should be emphasized that we ought to have a clear understanding of the hearer's religion in order sympathetically, in terms that he can grasp, along lines of least resistance, to mani-

fest the truth in the saving message of our sufficient Gospel.

Napoleon always chose his own battle-field. When the enemy left the heights at Austerlitz he said: "Within three hours that army is mine." He knew the advantage of his own position. Let us choose our own battle-field. We have but one, and that is Christ. If a non-Christian hearer would argue about the inconsistencies of Christians, let us not be drawn aside, but stay on the main battle-field of Christ. If he would begin with the obscurities or misunderstandings of the Old Testament, let us bring him back to Christ. He is the beginning and the end of our message.

The writer received a painful lesson in this matter many years ago during a special mission in Ceylon. Each day non-Christian Hindus had been deciding for Christ. Finally the Hindu students combined and virtually challenged us to refute Hinduism. They said: "Why do you ignore our religion? What is the matter with Hinduism? Why cannot Krishna save us?" We fell into the trap, and the next day exposed Hinduism, at least to our own satisfaction. There was not another convert in that college. The whole community was thrown on the defensive. They organized in personal work to hold their own forces. They went into the press to attack Christianity, and no more converts were won at that time. We went to the next college determined to know nothing but Christ and Him crucified. We began in the opening meeting with the text: "Whoso committeth sin is the bond-slave of sin," and after speaking for an hour until there was evidence of deep conviction we took the other portion of the passage: "If, therefore, the Son shall make you free ye shall be free indeed."

At once a number of men under deep conviction became inquirers. Had we tried to prove that we had a better religion than theirs, or to demonstrate the faults of their own system, we might have won the argument but we should have lost the men.

In the presentation of the message in evangelistic meetings, four guiding principles are clearly set forth in II Corinthians 4:2. The worker's own life should be cleansed; he should seek to manifest the truth rather than to destroy error; he should aim at the conscience rather than at the intellect or emotions alone; he should work in the sight of God and not in the sight of men.

It may be of value here to indicate the method of procedure and the nature of the message which in the writer's experience in Asia have proven most successful in student evangelistic campaigns. Usually we had four nights in a given city. On the first night we would seek a point of contact with the audience. We would ask ourselves, "What is the deepest concern of these men? What is the line of least resistance upon which we can gain access to their hearts and arrest their attention and interest from the very beginning?" It is our conviction that the point of contact to-day in China and India is national and social. The deepest question in the heart of an oriental student to-day seems to be, "What will save my country?" He has not yet advanced to the concern of what will save his own soul. In view of this, we would choose some such subject on the first night as "The Crisis in the Nation," or "The Secret of National Greatness," or "The Rise and Fall of Nations," showing that moral character is the only basis for national or individual life. We believe that the point

of contact is national but not political. We have nothing to do with politics.

On the second night we would take such a theme as "The Need of the Nation," aiming at conviction of sin. The sins of dishonesty and impurity seemed to be those on which we could gain the deepest conviction in student audiences. On the third night we would take such a subject as "The Hope of the Nation," showing that Christ is able to save and satisfy the nation and the individual. We endeavored to present Christ, in His teaching, in His character, in His social program (Cf. Luke 4:18) for the poor, the sinful, the ignorant and the downtrodden; and finally as crucified Saviour and as risen Lord. At this point we usually asked for honest investigators or inquirers who were ready to join Bible classes to make an open-minded and earnest study of the life and teaching of Christ. Cards were passed to those who wished to become investigators. The inquirer agreed to fulfil two conditions: (1) to make a thorough study of the four Gospels with open mind and honest heart, joining a Bible class to do so; (2) to begin to follow the life and teaching of Jesus Christ, according to his conscience, as fast as he found the truth. On the fourth night we would speak on some such subject as "What is Christianity?" showing them how to begin to enter the Christian life by a vital relation to the living God through Christ, and showing the importance of Bible study, of prayer, and of service for one's fellow-students and the nation. The inquirers were then organized into Bible classes on the spot. Christian teachers, trained for months beforehand in normal Bible groups, were assigned to these classes, and for some months a thorough study of the life of Christ was

made. After this it was found that one by one the students were won from the Bible class to the church. In Foochow, for instance, within six months more than a hundred and fifty had been baptized and five hundred out of a thousand in Bible classes had decided to enter the Christian life.

From the very outset, however, these investigators or inquirers were taught that Christianity means both receiving and giving, both Bible study and communion with God on the one hand and immediate and earnest service for man on the other. They were started at once in personal effort to bring their friends into Bible classes and into some form of social service. The large meeting should always be followed by the small Bible class. Each has its place. Experience shows, moreover, that it is in the continued small class that permanent results are obtained. The series of meetings is the beginning, not the end of the effort. At most when such a series of meetings come to an end the non-Christian students are only honest investigators or inquirers. All depends upon conserving the results, upon following up these students and winning them to a vital, personal relation to Jesus Christ, to active membership in His Church, and to a life of service for their fellow-men.

In all forms of work conducted for students, such as we have been discussing in this book, it should be recognized that the base from which we work and the goal for which we work is the Christian Church. Unrelated individuals, however multiplied, never can win the world. Only organized Christianity in the Church which Christ has established can win this great continent of Asia. As we have already shown, such large and successful meetings for students would be absolutely impossible to-day were it not for a

century of missionary seed-sowing in the past and the united coöperation of all the Christian forces on the field at the present time. In all meetings conducted for non-Christian students, the single aim should be to win for active membership in the Church these non-Christian leaders. No other organization can take the place of the Church itself.

VIII

THE CALL OF A CONTINENT

In our first chapter we briefly reviewed the present awakening of Asia. In the second chapter we traced the origin and growth of the modern systems of education in Japan, China, and India. In the next three chapters we made a study of student life in these three countries under the present educational system. In chapter six we studied the lives of some typical national leaders who are guiding the present movement for national regeneration. In the chapter immediately preceding this we considered various methods of work whereby students from the West can make a contribution to the present movement in the Orient. Our studies have made it increasingly evident that a purely secular government system of education destroys the old era but cannot adequately fulfil the aspirations of the new. If we have helped to take from these nations the simple faith and customs of the past and have introduced the leaven of western learning, we owe it to them to render such relief as lies in our power, and to complete the great task we have begun. As we have already seen, Christ and His Gospel alone can fully save and satisfy both the individual and society. He alone is the sufficient answer to the deep need of these awakened nations of the Orient. At this time of transition and of crisis, students of the West stand in a position of peculiar responsibility and opportunity. As you face the facts

of this remarkable transformation in Asia, of the education and uplift of a continent numbering more than half the human race, how can you relate your life to these facts of human need and opportunity? Every man can bring his life to bear on this great continent. Some can give *themselves* by going to the field and taking part in the great work at this supreme time of opportunity. Others, barred from this privilege, may so live and labor, and pray and give, wherever they may be, that whole communities on the other side of the world may be transformed.

The fundamental principle which lies at the basis of every true life decision is the principle of God's ownership of us and of our complete and wholehearted surrender to Him as the one means of finding and fulfilling His will for our lives. "We are not our own; we are bought with a price." Life is a stewardship, a gift from God. We are His by creation, by redemption, by regeneration in the new life that we possess from Him, and we are His by choice in voluntary and glad surrender. Are we willing to accept this fundamental principle for our lives, embodied in the injunction of Christ: "Seek ye first the Kingdom of God"? Has the reader personally surrendered his life to God and sought as His child the Heavenly Father's loving plan and purpose for his life? To rush blindly into some career, guided by our own selfish ambitions, to make our own short-sighted plans and then ask God to bless them, is to make almost certain failure of life. God has a plan for your life. If you miss it you fail or sink to the mediocrity of God's second best. If you fulfil it you will find joy and power and abiding fruit. Before proceeding further let the reader ask himself: "Have I fully surrendered my life to God? Am I willing to

do His will, whatever it may be? Have I found His plan for my life?"

Some years ago we were erecting a large Christian building in Madras, South India. We had the land, the plans were completed, the Governor had granted his approval and sanction, the money was at hand, everything was ready; but right in the middle of the property stood a miserable little hovel, which the owner would not sell for love or money. Thus the whole plan was frustrated and held up. At last the monsoon levelled the hut to the ground, and the man offered to negotiate. We asked, however, not for promises, but for possession. At last the deeds were drawn up, "signed, sealed, and delivered, to give quiet and undisturbed possession." Then, but not till then, the plan was fulfilled and the great building rose to completion. Even so God has a plan for your life. It is larger, it is more beautiful, more grand than the boldest day-dream of your own ambition. But right in the center of your heart, perhaps, is some dark hovel or corner where pride or sin or selfish ambition still holds sway. Will you not in absolute surrender yield your life to God, "signed, sealed and delivered to give quiet and undisturbed possession" to Him who redeemed you unto God? Then God's plan for your life will be fulfilled. Some of us, if we have wholly surrendered to God, will be called to serve Him in our own land. There are two ways especially in which men in this country can serve this great world-wide cause and help in this movement for national regeneration in the lands of the East. One is by the ministry of stewardship, the other by that of intercession.

Men and women dominated by a sense of their stewardship are imperatively needed if the world is

to be won at home or abroad. "In the beginning God created the heaven and the earth," and He never transferred His sovereign ownership to man. Abraham and Jacob recognized His ownership in giving a tenth of all their possessions. The tithe was finally imbedded in the law, and for more than a thousand years men were taught to give the minimum of a tenth by legal compulsion. The last command of the Old Testament rings out: "Bring ye the whole tithe into the storehouse and prove me now herewith, saith the Lord of hosts."[1] How many of us have often fallen below the Jewish legal low-water mark of a single tenth in giving?

But Christ came teaching the great principle of the stewardship of life. He translated law into love, tithing into whole-hearted surrender to the Father's Kingdom. "Lay not up for yourselves treasures upon the earth," but "seek ye first His Kingdom."[2] A man does not own his wealth, he owes it, and by parable and injunction He calls us to realize our great responsibility: "Render the account of thy stewardship."[3]

Few of us have recognized the need of the principle of stewardship in the face of the peril of the rapidly growing wealth of our nation. The more than twenty-four million Protestant Christian communicants in the United States possess over thirty billions of dollars. While more than thirty millions have died of famine during the last half century in Asia we have added thirty billions to our Christian wealth here in America, and this wealth is increasing with amazing rapidity. While the wealth of China

[1] Malachi 3:10.
[2] Matthew 6:19, 33.
[3] Luke 16:2.

has remained almost stationary, and that of France, England and Germany has increased five, six and eight fold, respectively, during the last century, that of our own land has increased nearly ninety fold.[1] Our total wealth has increased more since 1900 than it increased from the discovery of America down to the time of our Civil War. In 1850 our approximate wealth was seven billion dollars. In 1900, it was eighty-eight billions, in 1913, one hundred and seven billions, while our per capita wealth has increased since 1850 from $300 to $1,500. Our expenditure upon ourselves is enormous. The cost of a single Yale-Harvard football game, according to the New York *Sun,* was greater than the sum contributed to Protestant foreign missions in a whole year by the countries of Holland, Denmark, and Finland combined. We spend almost as much for chewing-gum, and ten times more for candy than to give the Gospel of Christ to the non-Christian world. If those who profess to call themselves Christians would give but two carfares a week it would provide money enough for all desired home and foreign mission work; yet more than two-thirds of the Christians in the United States give absolutely nothing to foreign missions, and more than a thousand churches in each of twelve denominations do not give a cent to the task of world evangelization. A small painting by Raphael was purchased in this country recently for $700,000. That would have kept 700,000 boys or girls in a mission day school for a whole year, not in a boarding school providing food and clothes, but in a day school, providing Christian education, where a fair proportion of them would have become Christians. We have

[1] Sir George Paish, in The Statist, 1914.

LITERATURE PUBLISHED BY THE STUDENT CHRISTIAN MOVEMENTS OF INDIA AND CEYLON

money to spend in America on every luxury and trifle for ourselves, but how many of us recognize the great fundamental, bedrock principle of stewardship?

Two men, both members of the same denomination, will illustrate the two attitudes held by Christians in our day. One of them recognized the principle of stewardship, and the other did not. The first man lived in a town that "boomed." He was rapidly getting wealthy, but he was ever postponing his giving. At last the boom dropped, and he was left $50,000 in debt. In hard times he learned his lesson. One day he called on his pastor and said: "When I had the money I would not give, but if God ever trusts me with a stewardship again I shall begin by giving, and I make this covenant to-day, 'The first tenth of my income I give to Him, and the remaining nine-tenths I recognize not as mine, but as His.' I am going to live not to get but to give." God trusted that man again. The writer found him still living in a plain frame house in great simplicity and self-denial. He is giving more than nine-tenths of his income, or more than a hundred thousand dollars a year to Christ's Kingdom. One day a Mission Board Secretary laid a case of need before him at the end of the year. The Secretary said: "You have already done your share, but we are facing a large deficit, and we have but seven days in which to close our books." He replied: "All I have in the bank to-day is $15,000. When the seventh day comes, draw on me at sight for all I have, rather than close with a debt." The seventh day came. The Society drew upon him for $10,000, and closed without a debt. Here is one man who has grown great in giving, a prince with God and with men.

And here is the other man. He was pointed out

in a certain audience. They said to the writer: "There is the meanest man in town. Not a dollar will he give to foreign or home missions, or anything else that is human." The writer would not believe it. He called to see the man. He laid before him a great need abroad, saying: "Would you not like to have your own representative abroad working under your own Church Board, opening up some great province in China to Christian civilization, uplifting manhood, womanhood, childhood; founding churches and schools, making Christian homes and leaders for Christ?" The man replied: "I do not believe in foreign missions but in home missions. I believe that charity begins at home." "Well, then, will you give a thousand dollars to your own home Board, for they also are in debt," we replied. "Oh, I do not mean home missions exactly, I believe rather in hospitals and such things," he answered. "Very good," we said, "will you give a thousand dollars to the hospital of your city, for it too is in need." "Oh, I don't mean hospitals, exactly, either, but other things," he said. There was a man known as the meanest man in town, holding in his hands that which could have saved thousands from famine, opened whole provinces abroad, won multitudes of souls for Christ. Trembling with the sense of responsibility, we said: "Are you ready to give account of your stewardship to God in the last day?" The man hung his head with shame, but yet he could not give. His heart seemed as hard as stone. We said good-bye. One day in a train we picked up a newspaper and read that this man was dead. More than twenty millions had passed through the Probate Court, after slipping from his cold fingers, into the possession of a son, spoiled by his money, and the man known as

the meanest man in town went up to give account to God. He had missed his chance. He never planned to be the meanest man in town. Some day he expected to be generous, but ever getting and ever postponing the giving, that day never came.

Let us not delude ourselves by the promise that some day we are suddenly going to be generous. If we are not willing to sacrifice now we will become more selfish as the years go on. Let us not postpone our life, but live to-day. Of the two men just referred to, one lived to give and the other to get; one for God, the other for mammon; one for Christ, the other for self; and these two men represent the two attitudes in the Church of Christ to-day. Which attitude is yours at the present time, and what actual recognition are you making of the great principle of stewardship of life and possessions? The widow with her two mites was just as responsible, and could as truly exemplify the principle of stewardship as the rich man with the beggar at his gate. Wherever you may be called to labor, will you to-day consecrate your life, all that you are or ever shall become or possess, to Him as your Lord and Master; will you resolve to seek first His Kingdom?

Men at home can render a dynamic contribution to these student leaders abroad and to the plastic nations of the Orient not only through the principle of stewardship but through the ministry of intercession. Here is a mighty lever given to men to wield. "Give me where I may stand and I can move the world," cried Archimedes in the sudden enthusiasm of discovery. You too hold a power that can move the world. It is the greatest dynamic, yet the greatest unused power in the Church at this time. All the

omnipotence of God, all the power of the living Christ, crucified and risen, all the potencies of the spiritual world, can be released at the touch of believing prayer, can be appropriated by living intercession. "Ask and it shall be given unto you."[1] Such was the promise and challenge of Christ; but we "have not because we ask not."[2] We stand paralyzed, crippled, impotent through our own doubt, looking only at the difficulties, the hindrances, the limitations of prayer. But Christ saw its mighty possibilities. He prayed and God worked, and "greater works than these" He stands ready to do to-day, but He can do no mighty work among us because of unbelief. Christ prayed, but we cannot find time to pray. "Are there not twenty-four hours in the day?" How many of them do we spend in work, how many in recreation, how many in sleep? And yet we do not believe in prayer enough to spend a few brief moments in intercession. A man's real creed is shown by his life. What we really believe, that we do. If we believed in prayer we should practise it. The whole world waits to be won. Nations are hanging in the balance. We deal here not with the material but with the spiritual world. We enter here a realm where the child's little finger is stronger than the giant world. And yet, in the amazing denial of unbelief, we do not pray! Let us rouse ourselves, let us consecrate ourselves anew for a life of intercession. If we believe in the living God and the need of men, let us pray. A world of sinning and suffering men, each man my brother, calls on me to pray, pray, pray. Here is the highest exercise of the human spirit.

[1] Matt. 7:7.
[2] James 4:2.

But if we have recognized the fundamental principle of surrender and of the stewardship of all life we shall be called not only to the immediate ministry of stewardship and of intercession at home, but to face the question of our own future and to find the calling of God. Let us briefly review the different professions and vocations open to the college student of to-day.

First of all, business will call many an able student. If this is indeed the call of God it is a great opportunity; but nothing but the will of God can make this or any other vocation right for you. Offered gold is no substitute for a divided heart, nor money for an unsurrendered will. God wants human hearts, not gold. If our lives were His, fortunes would be flowing at His feet, and men would rise up in the joy of sacrificial stewardship. We have recently read of "The Great Illusion" of war. We have seen it deluding a whole continent. But there is a greater illusion even than war. It is the delusion of mammon, of the world, of money-getting, of materialism. This is deceiving and ruining more men than even war itself. You would enter business? Enter it then as a sacrificial ministry at the call of God, or else do not dare to enter it at all.

The law will claim many of our best men. We do not deny its ideal possibilities, and yet let us face the plain fact that it is, perhaps, more overcrowded and filled with even greater temptation than any other profession. Even granted that its spiritual opportunity were equal to that of the missionary abroad, the proportion of lawyers to the population in our own land compared with that of missionaries to the population abroad, exceeds three hundred to one. A leading justice of the Supreme Court said recently;

"There are certainly enough lawyers in the United States to supply all demands. There are not enough foreign missionaries. The need for more laborers in the foreign field is evident."

Teaching offers a magnificent opportunity to a man specially qualified for this work. But where shall you teach? When half the population of the world to-day cannot read or write in any language; when fewer than one man in ten and one woman in a hundred on the mainland of Asia can read or write, does not this field offer the greatest opportunity for the Christian teacher? Christian professors and teachers in our own land outnumber those whom we have sent abroad to the non-Christian world more than fifty times over, even supposing that all foreign missionaries were teachers.

Medicine will and should call many a man to a fruitful life of service. Here we have the opportunity not only of healing the body but of restoring and energizing the soul. But where is the greatest opportunity for the medical practitioner to be found? For every million people in this country there are more than a thousand competing physicians, eagerly seeking a practice for themselves. For the same number abroad there is only one medical missionary in a great district where thousands cannot even bring their sick to his door. While the writer was in China a few months ago the skilled mechanic of Professor Robertson of Shanghai was taken sick with fever. Robertson chanced to call on his friend at the moment when the Chinese doctor was paying his visit. He saw him take out his instrument case filled with needles. The short needles used by these doctors are for sticking into the eyes of a patient, and long needles are used for the abdomen. Robertson saw

this doctor take these unsterilized needles, six inches in length, reeking with infection from the last sores and wounds that they had probed, and stick them over and over again through this man's abdomen, and this was supposed to cure his fever! By sheer force of strength, Robertson dragged the doctor from the groaning patient, rushed to the nearest foreign hospital and secured a bed for his valuable helper, but when he came back the man was dead. For three days the native doctor had been sticking these infected needles into the man's abdomen. If you are contemplating medicine, face the fact that half the world is without medical knowledge worthy of the name, and then ask yourself the blunt question whether you are called to thrust your life into an overcrowded, competing profession at home or into the heart of a great human need abroad. Through the assistance of the Rockefeller Foundation, funds have been provided for doubling the staff of many of the mission hospitals and medical schools abroad. Seventy medical students or young doctors are needed at once by the Mission Boards of North America, and not fewer than a hundred men a year will be needed for several years to come. Yet there is a pathetic dearth of Christian medical men to meet this pressing opportunity abroad. There under God's blue sky in China is a great district where you could have a hospital with its teeming thousands of patients for the healing of suffering humanity and the demonstration of Christianity in action. There are union medical colleges for the training of hundreds of young Chinese doctors, not only in the scientific medicine of the West, but in Christian character, for the healing of the nations. In the Hunan province the Confucian Governor has generously pledged a

subsidy of $25,000 a year for a new medical school, thus aiding the Christian medical work of Changsha, with perfect freedom left for Christian teaching and training. Here is a school that will train the future Chinese Christian doctors of a province of twenty millions. When the writer first went to that field there was not a missionary or a modern doctor or a Chinese Christian in the whole province. To-day it is open and men are needed, yet they cannot be found. "Whom shall I send and who will go for us?" saith the Lord.[1]

The Christian ministry should call some of the most highly gifted of our college students, for it is the men who have given their whole time to definite Christian work who have most largely advanced the Kingdom of God in the past. Pages could be written to show the imperative challenge of the ministry to-day. Here is the one great undermanned profession of our time. It comes into the closest and deepest contact with human need; it presents the largest liberty for Christian service; it gives the fullest opportunity for leadership in guiding the combined forces for righteousness in a community; it furnishes unlimited scope for Christian statesmanship, both in the church and the life of the nation; it lifts men above the temporal trifles of materialism and money-getting and places them in effective relation to the eternal interests of the abiding Kingdom of God. The social scope of this great calling is noteworthy in our time. To guide the awakening social consciousness of the Church, to meet the unsolved social problems of the nation, to arouse the laity to the imperative need for better organized charity, public recreation, adequate housing, public health and sanitation, investigation

[1] Is. 6:8.

of industrial conditions, social legislation,—in short, to Christianize the social order, furnishes a challenge to enter the ministry of our day. Yet while every lucrative profession and business is crowded or overcrowded, men have to be recruited for this supreme opportunity in life. We should magnify this high calling both at home and abroad. Men like Beecher and Phillips Brooks, or Moody and Spurgeon, who have given their entire time to this greatest work in the world, have most advanced the Kingdom. But even a man like Spurgeon, the most successful preacher of his day, points to the great opportunity in the foreign field: "I should not like you, if meant by God to be a great missionary, to die a millionaire. I should not like it, were you fitted to be a missionary, that you should drivel down into a king. What are all your kings, all your nobles, all your diadems, when you put them together, compared with the dignity of winning souls for Christ, with the special honor of building for Christ, not on another man's foundation, but of preaching Christ's Gospel in regions far beyond? I reckon him to be a man honored of men who can do a foreign work for Christ."

The plastic nations of the non-Christian world, helpless in their present plight, pathetic in their need, big with opportunity, summon us to face the challenge of this high calling. To train a native ministry, to guide a growing Church, to raise up indigenous leaders for national regeneration, to mold a nation's life, to guide the waking Orient—this is the opportunity of the missionary statesman who is willing to lose his life in humble service that the leaders of these nations may increase. Without choosing for yourself the nearest, the easiest, and the most attractive appeal, dare you trust God with the issue of your

life? To you it may seem like a leap in the dark. Those fields abroad may seem dim and distant, vague and unreal, but God is not in the dark, and if you will trust Him with the guidance of your life, when you come to look back upon it you will find that you were led step by step into the will of your Father. Will you seek His will for your life? Christ calls some of us to this work abroad. It is the happiest, as it is the hardest, work in the world. If any man's heart fail him, let him turn back. Here is a call to the heroic. "Christ never hid His scars to win a disciple." Rather, "He showed unto them His hands and His side," and then said: "*Even so* send I you." [1] Do not think that the hardships of missionary life are over. The Boxer uprising and the persecutions of the past may not return, but the spirit of sacrifice and the call of suffering will abide.

As exemplifying this sacrificial spirit in all missionary life and work, let us think of those who have gone before and remember that we must follow in their train. The writer stood under that historic tree in Tai Yuan-fu, Shansi, where thirty-eight missionaries were killed in the Boxer uprising. On that fateful day, July 9th, 1900, the entire company of missionaries, consisting of twenty-six Protestants and twelve Roman Catholics, were dragged by the soldiers through the streets before the Governor's yamen, or residence. On their arrival the Governor shouted the order: "Kill them!" The first to fall was the English Baptist missionary, Mr. Farthing. His wife clung to him, but he gently put her aside, and walked quietly to the soldiers, knelt before them with bowed head and received the death-blow. The other men followed, one by one. The Governor, becoming

[1] John 20: 20, 21.

impatient, ordered his soldiers to fall upon the remaining missionaries. They were cut down and hacked to pieces. Mrs. Farthing held the hands of her children, who clung to her, but she was dragged away and beheaded, as were the children. Last of all came the two little Atwater girls of the American Board party. The writer recently stayed in America in the home of the aged grandparents of these little girls. Through their tears these brave grandparents said: "We do not begrudge our little grandchildren to China. Their lives will not be wasted, nor have they died in vain, for China will yet believe." Although it was almost too sacred for any stranger's eye to see, they showed us the last letter written home by their daughter-in-law before she died. She had just received the news of the death of the little girls, who were away at school. The best that could be hoped for the women was sudden death, and yet with a splendid Christian heroism she wrote as follows:

MY DEAR, DEAR ONES:

I have tried to gather courage to write to you once more. How am I to write all the horrible details of these days! I would rather spare you. The dear ones at Shouyang, including our lovely girls, were taken prisoners, brought to Tai Yuan in irons, and there, by the Governor's orders, beheaded. We are now awaiting our call home. I am preparing for the end very quietly and calmly. The Lord is wonderfully near and He will not fail me. I was very restless and excited while there seemed a chance of life, but God has taken away that feeling, and now I just pray for grace to meet the terrible end bravely. The pain will soon be over, and oh, the sweetness of the welcome above! My little baby will go with me. I think God will give it to me in heaven, and my dear mother will be so glad to see us. I cannot imagine the

Saviour's welcome. Oh, that will compensate for all these days of suspense. Dear ones, live near to God and cling less closely to earth. There is no other way by which we can receive the peace of God which passeth understanding. I would like to send a special message to each of you, but it tries me too much. I must keep calm and still these hours. I do not regret coming to China, but I am sorry that I have done so little.

But to-day, what a change! In this same city we found the Secretary of the Young Men's Christian Association living in the former Buddhist temple. By the intervention of the missionaries, the Boxer indemnity of the province was largely devoted to promote education to end the superstition and ignorance which had caused the Boxer massacre. During the week all the officials and the students of every government college attended the scientific lectures which were held to prepare for the evangelistic meetings. Several hundred men came out in a pouring rain to the last religious meeting and one hundred and fifty-nine rose and gave in their names as inquirers. And all this represented the change of a decade, made possible by the sacrifices of those who had fallen into the ground to die that they might bear much fruit.

Not many of us will be called to die the martyr's death, but we shall all be called to live the sacrificial life at home or abroad, and if any man is not willing to pay the price of sacrifice, if necessary, even of life itself, let him not go abroad.

The student may well ask: "Granted the overwhelming need abroad, how can I know whether or not I am called to this particular work? How can I find or know the will of God for my own life?"

There are at least five means of guidance or ways of learning God's will. It may come to you through

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a conscientious study of the needs and your preparation for meeting them. It may come through your fellow men, by the counsel or help of friends. It may come through God's providence in your life, as some doors shut and others open before you, and the shaping of events may indicate His will. It may come through the great principles of truth revealed in God's Word: or, lastly, it may come through the immediate and direct impact and guidance of God's Spirit upon your heart and life. Whatever be the means, keep your whole life open to God. Make sure first of all that your will is surrendered to Him. If your eye is single, your whole body will be full of light. If pride, ambition, and selfish desires obscure your vision, you will have no clear leading until you surrender to the Father's will.

Will you honestly and fairly face the facts of God's world to-day and ask Him how He would have you relate your life to these facts? Three factors may enter into your decision; the fact of relative need, of relative opportunity, and of your own qualifications. First, face the fact of human need. Take the continent of Asia which we have been studying. It contains over half the population of the world. That is the half of the world that is poor. The average income in India and China is only about $10 per annum. The wages of the poor are five and ten cents a day. Forty millions lie down to-night in India upon an earthen floor who have not had enough to eat to-day, and who, apparently, will continue to be poor until we give them a new basis for civilization.

During the last century the famines in India and China have swept away over a hundred millions of the population; indeed there is famine in some part

of Asia every year, though famine has forever ceased in every country where Christianity and Christian education have come with an open Bible. The writer recalls the last famine in India. There were gaunt specters who had walked a hundred miles to the missionary's door, saying, "There is no work in the village, no water in the wells; can you give us work at five cents a day to save the women and children?" First, leaves were stripped from the trees to feed the cattle, then the cattle died in the streets, little children were sold or given away to save them, and finally the parents lay down to die. Fourteen thousand a day died during that last, long famine in India; and every day that 14,000 died there, Christian Church members in the United States, according to the estimate of Josiah Strong, in his "Challenge of the City," puffed away in tobacco-smoke alone more than $500,000 a day.[1] This amount would have kept alive all those famine sufferers who died, and would have given them the message of the Christian gospel. During the last sixty years, while famine has taken off more than thirty millions in India alone, Christian Church members in North America have added thirty billion dollars to their wealth. Economically, this half of the world is rich and that half is poor. Educationally, half the population of the world to-day cannot read or write in any language. Half the world is without medical knowledge worthy of the name. Half the women and children of the world are without the blessings of the Christian home, with its purity and safety. And all this because half the world has never yet heard of Christ. Out of every 2,000 Christians, we send less than one to that needier

[1] "The Challenge of the City," Josiah Strong, p. 267.

half of the world, with its masses of poor, ignorant, and sick, without the knowledge of the Gospel, while 1,999 remain here at home. In the face of these facts, ask yourself honestly in which half of the world is the greater need to-day? There is need at home, it is true, but every need here is not only paralleled but intensified and multiplied abroad.

Face the second fact of the overwhelming opportunity abroad. It has been brought out repeatedly in the preceding chapters that these nations are plastic and in the formative state. During the next few decades they will be passing through the transitional period of their renaissance and reformation. The religious map of Europe has been little changed since the Reformation. The molds into which the nations then hardened largely remain fixed, whether Catholic or Protestant. But now is the time to make and to re-mold the continent of Asia. More history will be made and greater changes will take place in Asia than in the West during our generation. Dr. John Timothy Stone, pastor of one of the most influential churches in Chicago, says that, while during the year 1909 in the United States two new members for every minister were added to the church on profession of their faith, on the foreign field forty-six converts for every missionary, or twenty times as many as on the home field, were added to the Church during that year.

What an opportunity is open to-day for students to enter evangelistic work for the changing of whole districts! What a challenge is presented by the opening for educational work, for the winning of students, and the training of the future leaders of Asia! What a call comes for the scholar, the apologist, the writer, to produce new Christian literature! What a need

for the Christian doctor, not only to relieve suffering and heal thousands of the sick, but to train in the science of modern medicine and in Christian character the future physicians for vast areas in Asia! Indeed, there is now a greater demand for and a greater dearth of Christian medical men and women for the foreign field than ever before. What a need for women workers to enter the home, the school, the college, and the zenana for the uplift of womanhood and the winning of childhood! Where in all the world can you find either a greater need or a greater opportunity?

After thinking of the need and the opportunity, face next your own qualifications. Three things are preeminently needed: a vital spiritual life and a personal experience centering in the living Christ; clear common sense and good judgment that will enable you to meet and solve the perplexing problems that will confront you; and some measure of leadership or executive ability which will enable you to prepare and to train an indigenous leadership in the East.

Christ does not stand in what we call "the home field" pointing to a dim and distant foreign land. Equally He is standing in the midst of the multitudes of Asia. He identifies Himself with them. The masses there are in ignorance and lack the most elementary medical treatment. They are often in famine and poverty. They are in sin, in sickness, and in need. They are hungry and thirsty, naked and in prison. Standing beside them, identifying Himself with their suffering and afflicted in all their affliction, Christ says to us to-day: "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in; naked

and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee to drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye did it unto one of these, my brethren, even these least, ye did it unto me."[1]

Let us change our Lord's words to the present tense and hear Him say: "I *am* hungry, thirsty, a stranger, naked, sick, and in prison. Inasmuch as ye *do it* to the least of these ye *do it* unto me." Who will answer, "Lord, here am I, send me?"

[1] Matthew 25:35-40.

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APPENDIX A

CONTRASTS BETWEEN THE EAST AND THE WEST

ORIENT	OCCIDENT
SOCIAL STATUS	
1. Communistic	Individualistic
2. Patriarchal (Centered in family)	Patriotic (Centered in nation)
3. Autocratic	Democratic
4. Bound by custom	Relatively free
MENTAL CHARACTERISTICS	
1. Conservative	Progressive
2. Imitative (ideals in the past)	Inventive (ideals in the future)
3. Passive (lack of initiative)	Active (aggressive)
4. Traditional	Radical
RELIGIOUS ATTITUDE	
1. Pantheistic or Polytheistic	Monotheistic
2. Fatalistic (pessimistic)	Optimistic
3. Repressive (of emotion and individuality)	Expressive
4. Static	Dynamic
UNDERLYING CAUSES	
1. Popular Religious Beliefs Nature Worship, Ancestor Worship and Polytheism, with the fear of nature and of arbitrary deities	Belief in the Fatherhood of God, realized in a Kingdom of Righteousness through Christ
Philosophic Attitude Pantheism (Southern Asia) Materialism (Eastern Asia)	

2. Man conceived not as a unit, an individual with rights, but as a fraction, a subject member of a family, tribe, guild, or caste	The Christian recognition of the value of the individual and the brotherhood of man
3. A life often petrified by the worship of the past and fatally fixed by its precedents	Freedom of scientific investigation and a life of progressive development viewed in the perspective of eternity
4. A sense of the communistic responsibility, often irrational and unmoral	A sense of personal responsibility to God, to self, and to men, with consequent moral earnestness

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APPENDIX B

MORAL INSTRUCTION IN THE PUBLIC SCHOOLS OF JAPAN

The Department of Education enforces the following general directions for moral education:[1]

The teaching of morals must be based on the precepts of the Imperial Rescript on Education; its object is to foster the growth of moral ideas and sentiments, and to give the culture and character necessary for men of middle or higher standing, and to encourage and promote the practice of virtues. The teaching should be done by explaining essential points of morals in connection with the daily life of pupils, by means of good works or maxims and examples of good deeds; and be followed by a little more systematic exposition of the duties to self, to society, and to the State; elements of ethics may also be given.

The syllabi for teaching have been elaborated by the same Department for the five years of study at the middle school. The syllabi are in part as follows:

Things to be borne in mind as pupils: Regulations of the school; relations to the authorities of the school; duties of a pupil, etc.

Things to be borne in mind with respect to hygiene: Necessity of exercise; temperance in eating and drinking; cleanliness of body, clothing, dwelling, etc.

Things to be borne in mind relative to study: Tenacity of good purpose; industry in study; perseverance under difficulties, etc.

Things to be borne in mind in relation to friends: Trust and righteousness; kindness and affection; mutual help, etc.

Things to be borne in mind in relation to one's own bearing and action: Value of time; order; courtesy, etc.

Things to be borne in mind in relation to home: Filial piety; affection between brothers and sisters, etc.

Things to be borne in mind in relation to society: Respect for superiors; public virtues; responsibilities due to social position and profession, etc.

Things to be borne in mind in relation to the State: Respect for the *Kokutai* or the fundamental character of the Empire; observance of laws; sacrifice for the public good, etc.

Things to be borne in mind in relation to cultivation of virtues: Exposition of principal virtues and the mode of their cultivation; danger of temptations; holding steadfastly to moral conduct, etc.

[1] Japan Year-Book, 1914.

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APPENDIX C

TYPICAL QUESTIONS ASKED BY JAPANESE STUDENTS

The following are typical questions asked regarding Christianity by a Japanese who was once a student. They fairly represent the doubts of a large proportion of Japanese students to-day.

1. You ask, What is the final tribunal for right or wrong in the heart of the Japanese? According to Bushido, the moral code of the Japanese Samurai, He appeals to his conscience as the ultimate court, just as you do to God. He thinks that his conscience is strong enough to act righteously if properly trained, without borrowing any help from without. What need has he for supernatural aid?

2. If God is goodness itself, why did He allow Satan to tempt us, and bring woe upon us?

3. If Christ were really God, why did He die so miserably? Once I went down to the dark cell of Nôtre Dame at Marseilles, where I found to my great horror and disgust, an image of Christ's dead body lying all bleeding. I am naturally very nervous, and was very much frightened to see such a terrible sight. I thought God should appear before us full of mercy, gentleness, tranquillity and goodness and not as such a horror as this.

4. You say Christ redeemed mankind from sin with His suffering. Then can you say that this world has become much better by His death than it was before?

5. If to those only who accept the teaching of Christ comes salvation, how could the people who lived before Christ and to whom the gospel was unknown be saved? God must be impartial to all mankind.

6. All men are equal before God. Why, then, were the people of Israel the special favorites of God? If the teaching of Christianity is the will of God, it should come to all people at once. But there are some countries where Christianity is yet unknown, even now that twenty centuries have passed since the birth of Christ. Why is this?

7. You say that I am inconsistent in asserting that Christ was only a wonderfully gifted man, just as Confucius and Shakespeare were,

and not God. I admit that what He teaches is very good. But a good man may tell lies as expedients. Can you accuse a doctor as a liar who tells his patient on the verge of death that his case is not hopeless, that he may pluck up heart and take care of himself? Christ may have acted in the same way. He would have had very little chance to make His teaching come home to the people who might have looked down upon Him as the son of poor Joseph and nothing more, unless He gave importance to Himself by saying He was the Son of God."

The same trend of thought is observable in the following questions asked by another former student:

Does God really exist? If God exists, why must we acknowledge the personality of God as Christianity teaches? Is God love? If so, why did God make sin in the world?

Was Christ the Son of God? Was He not merely a human being? Why must we believe in His resurrection and His miracles? Why must we choose Christ instead of Buddha or Confucius?

Does not Christianity conflict with the welfare of a country? Can a man serve the kingdom of God and his country at the same time? How should Christianity treat the worship of ancestors?

Is Christianity compatible with the best interests of the State, of the realization of Japan's matchless destiny and of her peculiar character? In a word, is not your broad humanitarian Christianity in conflict with true Japanese patriotism and nationalism, and if it is, how can you expect us to receive it?

Do not they illustrate the words of Count Okuma, the Japanese Premier, regarding the present transition in Japanese thought, as quoted by Commission IV of the Edinburgh Conference?

Japan at present may be likened to a sea into which a hundred currents of Oriental and Occidental thought have poured, and, not yet having effected a fusion, are raging wildly, tossing, warring, roaring.

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APPENDIX D

THE RELIGIONS OF CHINA

The present religions sprang from three primitive sources. First of all, that of animism, or the worship of spirits, good and bad, and the personified powers of nature.[1] Secondly, ancestor worship, which has played so powerful a part in shaping the religious life of all Asia. Thirdly, a rude polytheism with a tendency toward monotheism, as some departed head of a clan or emperor was gradually transformed by his worshipers into the Emperor of Heaven, conceived as a personal God. From these primitive sources China's three religions have been gradually evolved.

Confucianism may be defined as an official system of personal and political morality founded on ancestor worship codified and nationalized by Confucius. It is not what Matthew Arnold would call "morality touched with emotion": rather it is morality untouched with emotion. Confucius was the concrete embodiment of the civilization of his race, the culmination of the development of the Chinese mind, in the matter of ethics, politics, and literature. Largely ignoring God, he based his system on the five human relationships between sovereign and subject, husband and wife, father and son, brother and brother, friend and friend. His five cardinal virtues were sympathy, righteousness, courtesy, wisdom, and faithfulness. The keystone of his ethical arch was filial piety, and the duty to parents was to be continued in ancestor worship even after their death.

Taoism, promulgated by the mystical philosopher, Lao-tzŭ, who lived about 600 B.C., is named from "Tao," or Way, the omnipresent, unthinkable principle of the universe, an imper-

[1] "The Religion of the Chinese," J. J. M. DeGroot, p. 31.

sonal providence. The whole system, which was originally a mystical and speculative philosophy, has degenerated into the worship of endless idols, nature gods, demons and spirits, and into a tangled and incomprehensible mass of charms, spells, and witchcraft. Exorcism is its main function, to rid the unhappy soul of the continual dread of evil beings and influences.

Buddhism entered China early in the Christian era. The lofty system of Gautama was hardened into an atheistic, ethical system in the Southern Buddhism of Ceylon and Burma. But Northern Buddhism is always theistic, though it has degenerated into a mass of superstitions and idolatrous practices.

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